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A CONCISE GRAMMAR  
OF THE  
HINDÚSTÁNÍ LANGUAGE,

TO WHICH ARE ADDED,  
SELECTIONS FOR READING.

BY  
E. B. EASTWICK, M.R.A.S.,  
PROFESSOR OF URDÚ IN THE EAST-INDIA COLLEGE AT HAILEYBURY.

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*Second Edition, enlarged,*

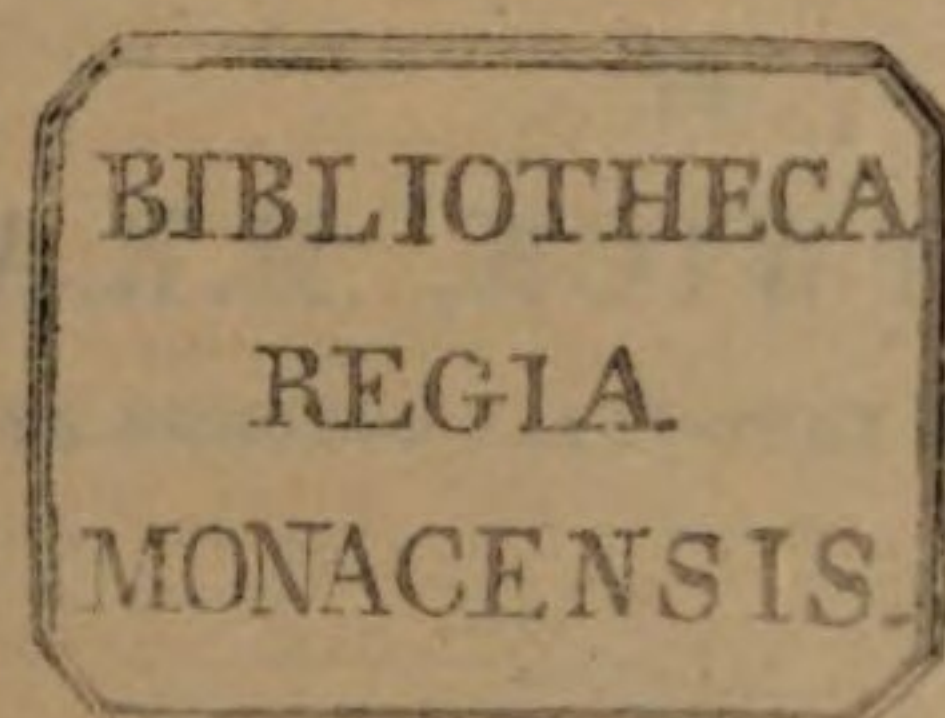
WITH A  
VOCABULARY, DIALOGUES, TWELVE FAC-SIMILES OF  
PERSIAN AND DEVANAGARI WRITING, &c.

BY THE  
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## PREFACE.

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ORIGIN OF THE LANGUAGE, ITS DIALECTS, AND THE  
COUNTRIES WHERE THEY PREVAIL.

THE word Hindústán, when used by a native of India, implies, in general, that Northern Province of which Delhi is the capital. Hindústání, therefore, is strictly the language of that province. Though at present widely diffused through the whole peninsula, and indeed the general medium of communication between all Musalmán, and the Sipáhís of every caste in the armies of Bengal and Bombay, as well as at the seats of Government, it is nevertheless spoken with the greatest purity at Delhi, where it arose. We are indebted to Mír Amman, the translator of the Bágh-o-Bahár, who was himself a native of Delhi, for an account of its origin. He tells us that it sprung up in the camps of the Moghal emperors, being a sort of *lingua Franca* adopted between the foreign



soldiery of those princes and the peasantry of the surrounding country. Hence its name of اُردو زبان *Urdú Zabán*, or camp language. Consistently with this account, we find one moiety of its words Persian or Arabic, and of the other moiety three-tenths Sanscrit, and the rest pure Hindi. A few Portuguese and English words have been introduced of late. The best specimen of Hindústání with which we are acquainted is the *Bágh-o-Bahár*.

2. The Hindi differs from the Hindústání in the exclusive adoption of Sanscrit words, where, in Hindústání, Persian or Arabic would be used. Another point of difference is its being usually written in the Deva Nágarí character, while the Persian is employed for Hindústání. There are, moreover, some unimportant variations in the postpositions, and in the inflections of the verbs and pronouns. The groundwork, both of Hindi and Hindústání, is, without doubt, as stated by Mr. Colebrooke in the seventh volume of the Asiatic Researches, the Hindawí, the language of Canoj, the ancient metropolis of Northern India. It is still spoken in the district of Braj, in the neighbourhood of Mathura. Hence it is also called Braj Bhákhá, from the cowpens (*Vraja*) and



dairies in the forest of Vrinda, where Krishna was educated. Many works have been written in Hindi, especially poetry. Among the best specimens may be mentioned the seven hundred couplets of Bihárí Lál, and the verses of Sundar and Mátiram. The first of these flourished at the court of Amber towards the beginning of the sixteenth century. Sundar wrote in the reign of Sháh Jahán, between 1628 and 1658 A.D. It will be seen that Hindi is a more ancient and original language than Hindústání, which can hardly date earlier than the thirteenth or fourteenth century.

3. The Dakhani is, as the name implies, a dialect in use in the South of India, and in the Presidency of Madras. Its distinctive marks are not of sufficient importance to claim attention.







## EDITOR'S PREFACE.

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THE history of the present edition of Professor Eastwick's Grammar is briefly as follows: Mr. Quaritch, the Philological and Oriental bookseller, having, shortly before the final close of the East-India Company's College at Haileybury (at which the Grammar was previously used), purchased from the proprietors all the remaining copies of the work, requested me to add a Vocabulary, Dialogues, Specimens of Oriental MSS., &c., so as to adapt it to the actual wants of civil and military officers proceeding to India.

This I cheerfully undertook to do. Having taken in hand the work of adaptation, and being left by the Publisher very much to my own discretion as to the nature of the supplementary matter, I have introduced into the volume all such additions as seemed to me desirable to render it specially eligible, either as a class-book or a manual. How far I have succeeded in accomplishing this design, it is not for me to say.

GEORGE SMALL.

LONDON, 76 LAMB'S CONDUIT STREET,

*April 1858.*



## ERRATA.

### IN THE GRAMMAR.

| Page | Line    | For           | Read            |
|------|---------|---------------|-----------------|
| 17   | .. 17   | .. <i>lea</i> | .. <i>liyā.</i> |
| 66   | .. last | .. 61         | .. 64.          |

### IN THE IHWAN-US-SAFA.

|     |         |                        |                         |
|-----|---------|------------------------|-------------------------|
| 1   | .. 16   | .. چُنْگَل             | .. چُنْگُل.             |
| 5   | .. last | .. قِضُو لِي           | .. فِضُو لِي.           |
| 9   | .. 9    | .. مَحْجِهے            | .. مَحْجِهے.            |
| 11  | .. 1    | .. حاکر احوال          | .. جاکر احوال           |
| 14  | .. 2    | .. کرنا                | .. کرتا.                |
| —   | .. 12   | .. —                   | .. —                    |
| 16  | .. 19   | .. تَرْجِیج            | .. تَرْجِیج.            |
| 17  | .. 17   | .. نِیْسِنِی           | .. تِیْسَتِی.           |
| 122 | .. 22   | .. <i>Daktur Bāṭar</i> | .. <i>Dāktar Baṭar,</i> |



## CHAPTER I.

### ALPHABET AND CHARACTER.

1. Hindústání is generally written in the Persian character. In the same way as the Persians have added to the original Arabic alphabet the four letters

پ *pe*, or با عجمي *bá 'ājamí*,

چ *che*, or چيم عجمي *jím 'ājamí*,

ژ *zhe*, or زا عجمي *zá 'ājamí*,

گاف *gáf*, or کاف عجمي *káf 'ājamí*,

thus making thirty-two letters of the Arabic twenty-eight; so the Hindústání adds three more to the Persian alphabet, ت, د, ر, *ta, da, and ra*; the former representing the Sanscrit cerebral त *ta*, the latter two the cerebral ड *da*. We have therefore, in the Hindústání alphabet, thirty-five letters, which, according to the native system, are all considered as consonants, the vowels being represented by certain signs, used either separately or in combination with the letters ا, و, ي. Let us attend first to the consonants, and the varieties of shape they assume according as they are initial, medial, final, or detached.



| NAME.       | Roman-letter-re-<br>presentative. | Detached form. | Form if attached             |                                       |                               | NAME.                | Roman-letter re-<br>presentative. | Detached form. | Form if attached             |                                       |                               |
|-------------|-----------------------------------|----------------|------------------------------|---------------------------------------|-------------------------------|----------------------|-----------------------------------|----------------|------------------------------|---------------------------------------|-------------------------------|
|             |                                   |                | to previous<br>letters only. | to previous and<br>following letters. | to following<br>letters only. |                      |                                   |                | to previous<br>letters only. | to previous and<br>following letters. | to following<br>letters only. |
| <i>Alif</i> | <i>a, &amp;c.</i>                 | ا              | ا                            | ..                                    | ..                            | <i>Sād</i>           | <i>s</i>                          | ص              | ص                            | ب                                     | ب                             |
| <i>Be</i>   | <i>b</i>                          | ب              | ب                            | ب                                     | ب                             | <i>Zād</i>           | <i>z</i>                          | ض              | ض                            | ب                                     | ب                             |
| <i>Pe</i>   | <i>p</i>                          | پ              | پ                            | پ                                     | پ                             | <i>Toe</i>           | <i>t</i>                          | ط              | ط                            | ط                                     | ط                             |
| <i>Te</i>   | <i>t</i>                          | ت              | ت                            | ت                                     | ت                             | <i>Zoe</i>           | <i>z</i>                          | ظ              | ظ                            | ظ                                     | ظ                             |
| <i>Ta</i>   | <i>t</i>                          | ث              | ث                            | ث                                     | ث                             | <i>Ain</i>           | 'a, &c. or<br>'ā, &c.             | ع              | ع                            | ع                                     | ع                             |
| <i>Se</i>   | <i>s</i>                          | ش              | ش                            | ش                                     | ش                             | <i>Ghain</i>         |                                   |                |                              |                                       |                               |
| <i>Jim</i>  | <i>j</i>                          | ج              | ج                            | ج                                     | ج                             | <i>Fe</i>            | <i>f</i>                          | ف              | ف                            | ف                                     | ف                             |
| <i>Che</i>  | <i>ch</i>                         | چ              | چ                            | چ                                     | چ                             | <i>Kāf</i>           | <i>k</i>                          | ق              | ق                            | ق                                     | ق                             |
| <i>He</i>   | <i>h</i>                          | ح              | ح                            | ح                                     | ح                             | <i>Kāf</i>           | <i>k</i>                          | ك              | ك                            | ك                                     | ك                             |
| <i>Khe</i>  | <i>kh</i>                         | خ              | خ                            | خ                                     | خ                             | <i>Gāf</i>           | <i>g</i>                          | گ              | گ                            | گ                                     | گ                             |
| <i>Dal</i>  | <i>d</i>                          | د              | د                            | ..                                    | ..                            | <i>Lām</i>           | <i>l</i>                          | ل              | ل                            | ل                                     | ل                             |
| <i>Da</i>   | <i>d</i>                          | ذ              | ذ                            | ..                                    | ..                            | <i>Mīm</i>           | <i>m</i>                          | م              | م                            | م                                     | م                             |
| <i>Zal</i>  | <i>z</i>                          | ز              | ز                            | ..                                    | ..                            | <i>Nūn</i>           | <i>n*</i>                         | ن              | ن                            | ن                                     | ن                             |
| <i>Re</i>   | <i>r</i>                          | ر              | ر                            | ..                                    | ..                            | <i>Wāo</i>           | <i>n, v</i><br><i>o, u</i>        | و              | و                            | ..                                    | ..                            |
| <i>Ra</i>   | <i>r</i>                          | ر              | ر                            | ..                                    | ..                            | <i>He</i>            |                                   |                |                              |                                       |                               |
| <i>Ze</i>   | <i>z</i>                          | ز              | ز                            | ..                                    | ..                            | <i>Ye</i>            | <i>y, e, i</i>                    | ي              | ي                            | ي                                     | ي                             |
| <i>Zhe</i>  | <i>zh</i>                         | ژ              | ژ                            | ..                                    | ..                            | <i>Lām-<br/>alif</i> | <i>la</i>                         | لا             | لا                           | ..                                    | ..                            |
| <i>Sin</i>  | <i>s</i>                          | س              | س                            | س                                     | س                             | <i>He-<br/>alif</i>  |                                   |                |                              |                                       |                               |
| <i>Shin</i> | <i>sh</i>                         | ش              | ش                            | ش                                     | ش                             |                      | <i>ha</i>                         | ها             |                              |                                       |                               |

\* If nasal written thus, *n̄*; if the *n* of the "tanwin" (par. 6), thus *ṅ*.



2. Nine letters, it will be seen, admit of no change of form: ا, د, ذ, ر, ز, ث, and و; neither do they unite with a letter following. ط and ظ admit of but a very trifling alteration.

The sound of ت is softer than the English *t*, it resembles the Italian *t* in *notte*.

ث, with the Arabs, is *th* in “thick”; but with the Persians and Indians it is *s*.

ج is always hard, and never like the French *ch* in “chose.”

ح is a very strong aspirate.

د is softer than *d*.

ذ is, with the Arabs, *th* in “thy”; but in Hindústání, *z* simply.

ر is very distinct, as in the German, *er*, “he.”

ژ. In pronouncing this letter the tip of the tongue must be reverted to the roof of the mouth.

ژ is like the French *j* in “joli.”

ص, in Arabic, is a stronger and more hissing sound than the common *s*; but this distinction is not retained in Hindústání.

ض, with the Arabs, is *dh*; but in the Hindústání, *z*.

ع is a much deeper and more marked guttural than hamzah, just as ح is a stronger aspirate than *s*.



غ resembles *g* in the German "*wagen*."

گ is always hard ; never like *g* in "gentle."

و in words purely Persian, when preceded by خ moveable by fathah and followed by ا, is scarcely pronounced, and is called *واو معدوله* *wau-i-māḍúlah*, "the passed-over *wau*," and is written *w* in English ; thus, خواب *khwáb*, "sleep"; خواه *khwáh*, "willing."

ح is an aspirate, but when final, and, preceded by fathah, has no sensible sound ; as, دانه *dānah*, "a grain": it is then called *های مختفی* *há i mukhtafí*, "imperceptible *h*." In Arabic words it is sometimes written *ħ*: it is then sounded like ت. The letter ه or هـ is sometimes a mere aspirate in combination with ب, پ, ت, ث ; ج, چ ; د, ذ, ژ, ز, and گ ; and in such cases the above two forms of this letter are used in contradistinction to ه which is used only after a vowel ; as, بهار *bhár*, "weight," भार, opposed to بهار *bahár*, "spring"; بهی *bhí*, "also," to بهی *bihí*, "guava"; تھان *thán*, "piece of cloth," to تھان *tahán*, "there"; پھل *phal*, "fruit," to پھل *pahal*, "flock of cotton."

ی final, in some Arabic words preceded by fathah, is called *الف مقصورة* *alif-i-makṣúrah*, "abbreviated *alif*"; it is then sounded as *a*, and is written



thus, *taāla* تعالي; but when pronounced in connection with the following word it has the power of fathah only; as, *āla-s-sabāh* علي الصبح.

3. (a) The letters ع, ظ, ط, ض, ص, ح, ث, and ق, shew that the words containing them are borrowed from the Arabic.

(b.) Words with خ, ز, and غ may be Persian or Arabic, but are not of Indian origin.

(c.) Words with ژ are purely Persian.

(d.) Those with پ, چ, or گ may be Persian or Indian, but are not Arabic.

(e.) And those with ت, ڈ, ژ are purely Indian.

#### 4. SOLAR AND LUNAR LETTERS.

The thirteen letters ش, س, ز, ر, ن, د, ت, ث, ط, ظ, ص, ض, ص are called solar, because the word *shams* شمس, “the sun,” begins with one of them. The rest are called lunar, because *kamr* قمر, “the moon,” commences with one of them. When the Arabic definite article *al* ال precedes one of the solar letters the *l* assumes the sound of that letter, which is then marked with tashdíd. Thus, *an-núr* النور, “the light”; *ar-rahím* الرحيم, “the merciful”; *Asafu-d-daulat* آصف الدولة, “the Asaf of the state.”



*Waslah, or Conjunction.*

Arabic nouns introduced into Hindústání are generally constructed with some substantive preceding them, like the Latin words "*jus gentium*." In such cases the last letter of the first or governing word is pronounced with the vowel *u*, and the *l* of the article has the symbol  $\text{ـَ}$ , called *waslah*, superadded; thus, *Amír ul-Mu'mínin*.

*Tashdíd, or Strengthening.*

To double a consonant the mark  $\text{ـّـ}$ , called *tashdíd*, is used; as, *kachchá*, "raw."

*Jazm, or Amputation.*

To shew that a consonant has no vowel sound following it the mark  $\text{ـْ}$  *jazm*, is used; as, *karná*, "to do." The letter over which the  $\text{ـْ}$  is placed is called *sákin*, "quiescent."

## 5. THE VOWEL SYSTEM.

To express the vowels three symbols are used,  $\text{ـَ}$  *zabar*,  $\text{ـِ}$  *zer*, and  $\text{ـُ}$  *pesh*, either alone, or in combination with the letters *ا, و, ي*.

$\text{ـَ}$ , called in Persian *zábar*, "over," and in Arabic *fathah*, "opening," represents *ā*.

$\text{ـِ}$ , in Persian *zer*, "under," in Arabic *kasr*, "breaking," represents *ī*.



ـُ, in Persian پیش *pesh*, “before,” in Arabic  
ضم *zamm*, “contraction,” represents *ũ*.

To express the long vowels the above symbols must be combined with ا, و, ي; thus,

$$á = اَ \quad í = اِ \quad ú = اُ.$$

But as it is a rule that a vowel cannot begin a syllable, in such a position one ا *alif* must always be used as a fulcrum on which the vowel may rest. So if the syllable is to begin with َ = *ā*, we use اَ, as in اَب, *ab*, “now;” if with ِ = *ī*, we use اِ, as in اِتْنَا *itná*, “so much;” if with ُ = *ū*, we use اُ, as in اُس *us ká*, “of him;” if with َ = *á*, instead of اَ we use آ, which is then called الف ممدودة *alif i mamdúdah*, “prolonged *alif*,” as آپ *áp*, “himself;” if with اِ *í*, we write اِي, as in اِيْنْت *ínt*, “a brick;” if with اُ = *ú*, we use اُو, as in اُوپر *úpar*, “over.” But when the initial vowel occurs after another vowel in the middle of a word, همزة *hamzah*, which is nothing more than a substitute for *alif*, is used in its stead, as جَاءُون *já’ún*, “I may go.”

Besides the six vowels above mentioned, there are two more which are called مجهول *maj’húl*, “unknown,” or عجمي *ājamí*, “Persian,” from their



not being known in the Arabic alphabet. They are represented by ي and و, without any of the vowel symbols; as روز *roz*, “a day;” میز *mez*, “a table.” Here the واو مجهول *wán i maj’húl*, and یای مجهول *yá i maj’húl*, are opposed to the واو معروف *wán i mārúf*, and یای معروف *yá i mārúf*, in مال رو *rúmál*, “a kerchief,” and فیل *fíl*, “an elephant,” which are the only vowel-sounds of those letters recognised in Arabic.

We have, moreover, in Hindústání, two diphthongs represented by ي with *zabar*, and و with *zabar*; as مین *main*, “I,” غور *ghaur*, “reflection.”

Thus in all we have ten vowels or diphthongs; as,  
*paun pain pon pen pún pín pán pŭn pin pan*  
 پُن - پِن - پُئ - پان - پِئِن - پُون - پِئِن - پُون - پِئِن - پُون - پِئِن - پُون - پِئِن  
*aun ain on en ún ín án ũn in an*  
 اُن - اِن - اُنْ - آن - اِئِن - اُون - اِئِن - اُون - اِئِن - اُون - اِئِن - اُون - اِئِن

### TANWÍN, OR NUNATION.

6. Before leaving the subject of the vowels, we must mention the Arabic mark تنوين or *nunation*, which adds the sound of ن to the last vowel at the end of a word, this vowel being then doubled, and alif subjoined if the vowel be فَتْحَة *fathah*. Thus,

خصوص (khushúsun) خصوص (khushúsin) خصوصاً (khushúsan)



## THE DEVANÁGARÍ.

7. As Hindústání may be written either in the Nágarí or Persian character, though the latter is the more common, it becomes requisite to consider how the alphabets may be made to correspond ;—how Persian or Arabic words may be expressed in the Nágarí, and, on the other hand, how Sanscrit words may be represented by Persian letters.

Let us consider first how to express the Devanágari characters in Persian. It will be seen that the initial vowels correspond exactly, with the exception of  $\text{ऋ}$ . The medial  $\text{—}$  has no representative in the Nágarí connected vowels.

## I. INITIAL VOWELS.

अ  $\text{—} = \text{ā}$ आ  $\text{—} = \text{á}$ इ  $\text{—} = \text{ī}$ ई  $\text{—} = \text{î}$ उ  $\text{—} = \text{ū}$ ऊ  $\text{—} = \text{ú}$ ऋ  $\text{—} = \text{rī}$ ए  $\text{—} = \text{ē}$ 

## II. MEDIAL VOWELS.

बद  $\text{—} = \text{bd}$ बाद  $\text{—} = \text{bād}$ बिद  $\text{—} = \text{bid}$ बीद  $\text{—} = \text{bîd}$ बुद  $\text{—} = \text{būd}$ बूद  $\text{—} = \text{bûd}$ बृद  $\text{—} = \text{brūd}$ बेद  $\text{—} = \text{bed}$ बैद  $\text{—} = \text{bêd}$



## I. INITIAL VOWELS.

रे आ = *ai*ओ औ = *o*औ औ = *au*

## II. MEDIAL VOWELS.

बोद बुद

बौद बुद

वः वः

## III. CONSONANTS.

क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ  
 क्ख ग्घ ङ्ङ च्छ ज्झ ञ्ञ ट्ठ ठ्ठ ड्ढ  
 ण त थ द ध न प फ ब भ म य र ल  
 ण्ण त्थ द्ध न्ण प्प फ्फ ब्भ म्म य् य र् र ल् ल  
 व श ष स ह  
 व् श् ष् स् ह् or क्ख श् श् or क्ख

OBS. (a) It will be seen that the ten aspirates of the Nāgarī alphabet are represented in Persian by the corresponding unaspirated letter, together with the butterfly form of *h* ه, ه, ه, as घर *ghar*, “a house,” گھر; धर *dhar*, “place,” دھر. The ह of the Nāgarī is denoted by ه, as कहा *kahā*, “he said,” کہا; but if व, र, or द, precede ह, then the form ه must be used, with the appropriate vowel.

(b) ड and ढ have sometimes the sound of *r* and *rh*; in which case they have a dot subscribed; thus ड़ and ढ़, and are represented by ژ or ر, as बड़ा *barā*, “great,” بڑا.



(c) The four nasals of the N'garī have but one representative in Persian ن, which is sometimes marked with a dot over it, to shew it stands for the three first nasals.

(d) य is occasionally represented by ج.

श generally by ش, sometimes by س.

ष generally by كه, rarely ش.

क्ष generally by چ, or كه, rarely كش.

ज्ञ is represented by گي, as आज्ञा *ājñā*, by آگيا.

(e) The Nāgarī, therefore, may be nearly exactly represented in the Persian character; but in the Persian, on the contrary, there are fourteen characters which have no exact Nāgarī symbol. These are,

ث ح خ ذ ز ژ ص ض ط ظ ع غ ف ق  
 क ढ ग झ ज त ज स ञ ज ख ह स

The use of the dotted letters is not universal; as, where Persian words are adopted into the Nāgarī, their sound is constantly corrupted to suit that alphabet.

(f) ع is represented in Nāgarī by the vowel with which it is allied, in the initial form, and with a dot subscribed; as, لعنت *lānat*; رعيۃ *ra'āiyat*.



(g) Two vowels following each other in Persian are represented by making the first medial and the second initial in Nágarí, as हुआ हुआ *húá*. This is a substitute for hamzah.

## CHAPTER II.

### NOUNS. اسم.

8. As Oriental Grammarians divide the parts of speech differently from ourselves, and a knowledge of the terms used by them is essential, the words they employ should be committed to memory. See Appendix I.

9. According to Indian Grammarians there are only three parts of speech; 1st, Noun اسم *ism*; 2d, Verb فعل *fi'l*; 3d, Particle حرف *harf*.

Under the noun are included the

1. Substantive, اسم موصوف *ism i mauṣúf*.
2. Adjective, اسم صفت *ism i ṣifat*.



3. Pronoun, اِسْمِ ضمير *ism i zamír.*
4. Infinitive, مصدر *maṣḍar.*
5. Participle Past, اِسْمِ مفعول *ism i maf'ūl.*
7. Participle Present, اِسْمِ حالیه *ism i ḥáliyāh.*
6. Conjunctive, اِسْمِ ماضی معطوفی *ism i mází mātūfí.*

## GENDER OF NOUNS.

10. There are but two genders in Hindústání, masculine and feminine.

11. The names of all animate beings of the male sex, which are applicable to males only, are masculine; those applicable to females only are feminine, with the exception of قبيله *kabílah*, “a wife,” which is an Arabic word signifying, in its primary sense, “family” or “tribe,” and which Musalmán use of their wives, of whom it is not etiquette to speak except by an indirect term. Thus, *kabíle ko sáth leá*, Bāgh-o-Bahár, p. 27, whence we know the noun to be masculine, for it is inflected, and no feminine nouns are inflected in the singular.

12. Nouns which apply both to males and females are of common gender, whatever their terminations. Thus we may say, “a good lady,”



بھلا آدمي *bhalá ádmí*, “a good man,” بھلی آدمي *bhalí ádmí*, where the adjective distinguishes the sex.

*Inanimate Things.*

13. Nouns in ي *í*, ت *t*,\* ش *sh* are generally feminine. There are only eleven nouns in ي *í*, denoting inanimate things, which are masculine. They are,

|                               |                                      |
|-------------------------------|--------------------------------------|
| موتي <i>motí</i> , “a pearl.” | ساتھی <i>sáthí</i> , “kind of        |
| جی <i>jí</i> , “life.”        | rice.”                               |
| خواصی <i>khawáṣṣ-í</i> , “the | پانی <i>pání</i> , “water.”          |
| place behind a great          | مبني <i>mabnî</i> , “foundation.”    |
| man on an elephant.”          | یمنی <i>yamanî</i> , “carnelion.”    |
| افعی <i>afāa</i> , “serpent.” | دھی <i>dahí</i> , “curds.”           |
| شالی <i>shálí</i> , “rice.”   | گھی <i>ghí</i> , “clarified butter.” |

Nouns introduced from the Sanscrit retain the gender they had in the mother language.

14. There are forty-eight masculine nouns denoting inanimate things in ت *t*; twenty-four in ي *í*; thirty-seven in ش *sh*; but two of these are names of animals; موش *músh*, “a mouse”; سیاه گوش *siyáh gosh*, “a lynx.” There is but one

\* This applies only to Arabic nouns derived from verbal roots to which ت *t* is added, and to Persian nouns similarly formed by adding ش *sh*.



feminine noun in ط ; two in ص ; two in ذ ; three in ڈ ; three in ث ; four in ے ; four in ح ; seven in چ ; nine in چ ; nine in ض ; ten in ف , &c.

In all there are eight hundred and seventy-two feminine nouns, names of inanimate things, beside the exceptions in ش , ت , ي .

From the above observations it will be manifest that it is difficult to lay down precise rules for the gender of Hindústání nouns. These four rules following, however, are of universal application ; and the three first will be found especially useful.

15. Persian words in ش , derived from verbs, and Arabic dissyllables of the form تفعیل *tafīl*, i. e. commencing with ت *t*, and having ي between their final consonants, are feminine ; as, تصنیف *taṣníf*, “composition” ; تدبیر *tadbír*, “counsel” ; تقصیر *takṣír*, “crime” ; except تعویذ *tāwíz*, “an amulet,” which is masculine.

16. Compounds follow the gender of the last word when the first word merely qualifies the last ; as, شکارگاه *shikárgáh*, “hunting ground,” which is feminine because گاه *gáh*, is feminine.

17. It is better to err by using a feminine noun as a masculine than the reverse.

18. The names of the following thirteen letters



are masculine, ل, گ, ع, ض, ص, ش, س, ج, ا, the rest are feminine.

*Formation of Feminine Nouns from Masculine.*

19. If the masculine ends in ا, يا, or ة, which becomes ء in the inflexion, those terminations are changed into ي for the feminine.\* Ex.

بيٲٲا, "a son," بيٲٲي

شاہ زاده, "a prince," شاه زادي, "princess,"

پرايا, "foreign man," پراي, "foreign woman,"

But دولہ, "bridegroom," makes دولہن, "bride."

20. ا inflexible adds ني; as, ملا, "a doctor,"  
کبتاين, "poetess," کبتا, "a poet," يئن; or ملاني

21. ان or يان is changed into ين; as, دسوان, "tenth," fem. دسوين; بايان, "left," fem. بائين.

22. ي in the masculine is changed into ن; as, دھوبي, "a washerman," دھوبن; or into اين; as, مفتاين, "a law officer among Musalmán."

23. Or if the termination is any other vowel, or a consonant, ني, آني, اين, or ين, is added; as, مورني, "a pea-hen," from مور; گرواين, "wife of a religious preceptor," from گرو.

\* Probably from the influence of the ي in the last syllable.



24. Persian masculines and feminines, however, are distinguished by the words نر, "a male," and ماده, "a female"; as, نرگاؤ, "a bull"; مادهگاؤ, "a cow." And Arabic feminines are sometimes formed by the addition of ة; as, ملکہ, "a queen," from ملک, "a king."

## DECLENSION.

25. Nouns have two numbers, singular and plural; and seven cases, the nominative and vocative, and five oblique cases, genitive, dative, accusative, ablative, and agent. These are formed by the addition of certain particles called postpositions; which are, for the genitive کا, کے, کی;\* for the dative and accusative, کو or تیں کے; for the ablative, پر, سے, ملین, and for the agent, نے. These postpositions inflect all plural nouns, and those of the first declension in the singular also; the nouns of this declension being all masculine, and terminating in ا, ان, or ة, which in the singular inflection is changed into ے.

\* The use of this postposition depends on the gender and case of the thing possessed. When this is in the nom. sing. masc., کا is used; as, اس کا گھورا, "his horse"; کے when masculine and in any other case; and کی with all feminines.



*First Declension.*

گھوڑا, "horse."

| SINGULAR. |                 | PLURAL. |                  |
|-----------|-----------------|---------|------------------|
| Nom.      | گھوڑا           | Nom.    | گھوڑے            |
| Gen.      | گھوڑے کا کے کی  | Gen.    | گھوڑوں کا کے کی  |
| Dat.      | گھوڑے کو        | Dat.    | گھوڑوں کو        |
| Acc.      | گھوڑے کو        | Acc.    | گھوڑوں کو        |
| Abl.      | گھوڑے سے مین پر | Abl.    | گھوڑوں سے مین پر |
| Agent     | گھوڑے نے        | Agent   | گھوڑوں نے        |
| Voc.      | آی گھوڑے        | Voc.    | آی گھوڑو         |

دانہ, "a grain."

| SINGULAR. |               | PLURAL. |                |
|-----------|---------------|---------|----------------|
| Nom.      | دانہ          | Nom.    | دانے           |
| Gen.      | دانے کا کے کی | Gen.    | دانوں کا کے کی |
| Dat.      | دانے کو       | Dat.    | دانوں کو       |
| Acc.      | دانے کو       | Acc.    | دانوں کو       |
| Abl.      | دانے سے       | Abl.    | دانوں سے       |
| Instr.    | دانے نے       | Instr.  | دانوں نے       |
| Voc.      | آی دانے       | Voc.    | آی دانو        |

*Second Declension.*

26. Comprises masculine nouns terminating in a consonant, or in an unchangeable vowel; as, ی, e. g. سپاہی, "a soldier"; آدمی, "a person";



قاضي, “a judge”; or in ا, of which there are about twenty nouns, either Arabic or Sanscrit; as, خُدا, “God”; اُمرا, “nobles”; كَبِيتا, “poet”; مُلّا, “a doctor”; راجا, “a prince” (but this is sometimes inflected); لالا, “a master”; بابا, “a father”; پِتا, “a father”; مِيرزا, “a prince”; سودا, “melancholy”; گدا, “a beggar”; پيشوا, “a leader”; کرتا, “a maker”; جودها, “a warrior,” and some proper names. Ex.

گھر, “a house.”

| SINGULAR. |              | PLURAL. |                |
|-----------|--------------|---------|----------------|
| Nom.      | گھر          | Nom.    | گھروں          |
| Gen.      | گھر کا کے کی | Gen.    | گھروں کا کے کی |
| Dat.      | گھر کو       | Dat.    | گھروں کو       |
| Acc.      | گھر کو       | Acc.    | گھروں کو       |
| Abl.      | گھر سے       | Abl.    | گھروں سے       |
| Instr.    | گھر نے       | Instr.  | گھروں نے       |
| Voc.      | آی گھر       | Voc.    | آی گھرو        |

27. From the above examples may be deduced the rules for the declension of masculine nouns, which all belong to the first two declensions.

#### RULES.

1st, If the noun singular ends in ا, ان, or ے, with the exception of the pure Sanscrit or Arabic words in ا, given above, the other cases of the



singular and the nominative plural are formed by changing the final ا, ان, or ة into ي: the remaining cases of the plural change ي into ون, except the vocative, which drops the ن and ends in و.

28. Masculines terminating in a consonant, and those exceptions which have been already given in ا, are unchanged in the singular and nominative plural. In the other cases of the plural they add ون, except the vocative, which adds only و.

29. Words of two short syllables, the last of which has fathah for its vowel, drop the fathah on receiving a plural termination; as, بَرَسَ *baras*, "a year," becomes in the plural genitive, not بَرَسُونَ *barason*, but بَرَسُون *barson*.

30. Some Persian and Arabic nouns form their plurals as in those languages; thus, سَاقِيَان *sâqîân*, "cup-bearers," from سَاقِي; سَالِهَات *sâlihât*, "years," from سَال; اَخْبَار *akhbâr*, "news," from خَبَر; اَعْلَمَاء *âlmâ*, "the learned," from عَلِمَ; اَحْكَام *ahkâm*, "orders," plural of اَحْكَم; and to these the Indian plural affix ون is sometimes added; as, اَحْكَامُونَ *ahkâmûn* from اَحْكَام.

31. Words ending in اَنُو, as, پَانُو, "a foot," transpose the نو in the oblique plural, as, پَاوَن; or add only ن, as پَانُون.



*The Third Declension*

32. Contains feminine nouns which are all unchangeable in the singular. In the nominative plural they add **ین** if they terminate in a consonant in the singular; if in a vowel, they add **ان**; as, **جورو**, "a wife"; **جوروآن**, "wives." In the oblique cases of the plural they change the **ان** or **ین** of the nominative into **ون**, except the vocative, which drops the **ن** and ends in **و**.

**بات**, "a word."

| SINGULAR. |              | PLURAL. |                |
|-----------|--------------|---------|----------------|
| Nom.      | بات          | Nom.    | باتین          |
| Gen.      | بات کا کے کی | Gen.    | باتون کا کے کی |
| Dat.      | بات کو       | Dat.    | باتون کو       |
| Acc.      | بات کو       | Acc.    | باتون کو       |
| Abl.      | بات سے       | Abl.    | باتون سے       |
| Agent,    | بات نے       | Agent,  | باتون نے       |
| Voc.      | ای بات       | Voc.    | ای باتو        |

**بیٹی**, "a daughter."

| SINGULAR. |               | PLURAL. |                 |
|-----------|---------------|---------|-----------------|
| Nom.      | بیٹی          | Nom.    | بیٹیاں          |
| Gen.      | بیٹی کا کے کی | Gen.    | بیٹیوں کا کے کی |
| Dat.      | بیٹی کو       | Dat.    | بیٹیوں کو       |
| Acc.      | بیٹی کو       | Acc.    | بیٹیوں کو       |
| Abl.      | بیٹی سے       | Abl.    | بیٹیوں سے       |
| Agent,    | بیٹی نے       | Agent,  | بیٹیوں نے       |
| Voc.      | ای بیٹی       | Voc.    | ای بیٹیو        |



33. The rule given regarding masculines of two short syllables, the last of which has fathah for its vowel, applies also to feminines of the same form ; as, **جگہ**, "a place."

| SINGULAR. |              | PLURAL. |                |
|-----------|--------------|---------|----------------|
| Nom.      | جگہ          | Nom.    | جگہین          |
| Gen.      | جگہ کا کے کی | Gen.    | جگہوں کا کے کی |
| Dat.      | جگہ کو       | Dat.    | جگہوں کو       |
| Acc.      | جگہ کو       | Acc.    | جگہوں کو       |
| Abl.      | جگہ سے       | Abl.    | جگہوں سے       |
| Agent,    | جگہ نے       | Agent,  | جگہوں نے       |
| Voc.      | آی جگہ       | Voc.    | آی جگہو        |

#### THE ADJECTIVE **اسم صفت**.

34. The adjective generally precedes the substantive, and is indeclinable, except those which are purely Indian words, and end in ا, and a few from the Persian in ے. These are declined like nouns of the first declension, if masculine, and like nouns of the third declension, if feminine. Thus **گورا لڑکا**, "a fair boy."

| SINGULAR. |                    | PLURAL. |                     |
|-----------|--------------------|---------|---------------------|
| Nom.      | گورا لڑکا          | Nom.    | گورے لڑکے           |
| Gen.      | گورے لڑکے کا کے کی | Gen.    | گورے لڑکوں کا کے کی |



| SINGULAR. |              | PLURAL. |               |
|-----------|--------------|---------|---------------|
| Dat.      | گورے لڑکے کو | Dat.    | گورے لڑکوں کو |
| Acc.      | گورے لڑکے کو | Acc.    | گورے لڑکوں کو |
| Abl.      | گورے لڑکے سے | Abl.    | گورے لڑکوں سے |
| Agent,    | گورے لڑکی نے | Agent,  | گورے لڑکوں نے |
| Voc.      | آی گورے لڑکے | Voc.    | آی گورے لڑکو  |

گوری لڑکی, "a fair girl."

| SINGULAR. |                    | PLURAL. |                      |
|-----------|--------------------|---------|----------------------|
| Nom.      | گوری لڑکی          | Nom.    | گوری لڑکیاں          |
| Gen.      | گوری لڑکی کا کے کی | Gen.    | گوری لڑکیوں کا کے کی |
| Dat.      | گوری لڑکی کو       | Dat.    | گوری لڑکیوں کو       |
| Acc.      | گوری لڑکی کو       | Acc.    | گوری لڑکیوں کو       |
| Abl.      | گوری لڑکی سے       | Abl.    | گوری لڑکیوں سے       |
| Agent,    | گوری لڑکی نے       | Agent,  | گوری لڑکیوں نے       |
| Voc.      | آی گوری لڑکی       | Voc.    | آی گوری لڑکیو        |

35. In the oblique cases plural of the masculine, and generally in all the plural feminine cases, the affixes (ون or وین, ان, و or وون) are added only to the last of two words, whether substantive or adjective.

36. Ordinals are declined like adjectives.

37. There is no peculiar form for the degrees of comparison. To denote them the positive is used with a postposition or an adverb, or it is sometimes doubled; as, اچھا اچھا, "very good,"



“better ;” یہ اُس سے اچھا ہے, “this is better than that ;” یہ بہت اچھا ہے, or یہ سب سے اچھا ہے, “this is best.”

PRONOUNS. *اسم ضمیر*.

38. Pronouns in Hindústání differ from nouns in their inflections. In the genitive cases of the two first persons, the terminations *ری*, *رے*, *را*, are used instead of the postpositions *کی*, *کے*, *کا*, which are subjoined to nouns. The dative and accusative cases have, besides the postposition *کو*, an affix *ے* in the singular, and *ین* in the plural ; as, *تجھے*, “to thee,” *ہمیں*, “to us.” The case of the agent in the pronouns of the first and second persons is the same as the nominative ; being the only two exceptions to the rule for inflecting nouns with the postposition *نے*. The oblique cases in all pronouns have a peculiar formation, as the plural affix *ون* may be always, and is generally, elided. The declension is as follows :

*First Person.*

| SINGULAR.                                           | PLURAL.                                                  |
|-----------------------------------------------------|----------------------------------------------------------|
| Nom. <i>مَیں</i> , “I.”                             | <i>ہم</i> , “we.”                                        |
| Gen. <i>میرا</i> <i>میرے</i> <i>میری</i> , “of me.” | <i>ہمارا</i> <i>ہمارے</i> <i>ہماری</i> , “of us.”        |
| Dat. <i>مجھے</i> or <i>کو</i> , “to me.”            | <i>ہم کو</i> or <i>ہمیں</i> or <i>ہمون کو</i> , “to us.” |



| SINGULAR.                                      | PLURAL.                                                   |
|------------------------------------------------|-----------------------------------------------------------|
| Acc. <sup>مُجھے</sup> or <sup>کو</sup> , "me." | <sup>ہم</sup> or <sup>ہمیں</sup> or <sup>کو</sup> , "us." |
| Abl. <sup>سے</sup> , "from me."                | <sup>ہم سے</sup> or <sup>ہموں سے</sup> , "from us."       |
| Agent, <sup>میں نے</sup> , "I."                | <sup>ہم نے</sup> , "by us" or "we."                       |

## Second Person.

| SINGULAR.                              | PLURAL.                                   |
|----------------------------------------|-------------------------------------------|
| Nom. <sup>تُو</sup> , "thou."          | <sup>تُم</sup> , "ye."                    |
| Gen. تیرا تیرے تیری                    | تُہارا تُہارے تُہاری                      |
| Dat. <sup>تُجھے</sup> or <sup>کو</sup> | <sup>تُم کو</sup> or <sup>تُمہیں</sup>    |
| Acc. <sup>تُجھے</sup> or <sup>کو</sup> | <sup>تُم کو</sup> or <sup>تُمہوں کو</sup> |
| Abl. <sup>سے</sup>                     | <sup>تُم سے</sup> or <sup>تُمہوں سے</sup> |
| Agent, <sup>تُو نے</sup>               | <sup>تُم نے</sup>                         |

For the third person the remote demonstrative <sup>وہ</sup>, "he," "she," "it," or "that," is used, or the proximate demonstrative <sup>یہ</sup>, "this;" which are thus declined :

| SINGULAR.           | PLURAL.                     |
|---------------------|-----------------------------|
| Nom. <sup>وہ</sup>  | <sup>وہ</sup>               |
| Gen. اُس کا کے کی   | اُن کا کے کی or انہوں کا    |
| Dat. اُس کو or اُسے | اُن کو or انہیں or انہوں کو |
| Acc. اُس کو or اُسے | اُن کو or انہیں             |
| Abl. اُس سے         | اُن سے                      |
| Agent, اُس نے       | اُن نے                      |



یہہ "this."

| SINGULAR. |                | PLURAL. |                     |
|-----------|----------------|---------|---------------------|
| Nom.      | یہہ            | Nom.    | یہ                  |
| Gen.      | اِس کا کے کی   | Gen.    | اِن کا کے کی        |
| Dat.      | اِس کو or اِسے | Dat.    | اِن کو or اِنہیں    |
| Acc.      | اِس کو or اِسے | Acc.    | اِن کو or اِنہیں    |
| Abl.      | اِس سے         | Abl.    | اِن سے              |
| Agent,    | اِس نے         | Agent,  | اِن نے or اِنہوں نے |

Similarly are declined the relative جو or جون ; the correlative تو or تون ; and the interrogative کون, "who?" But the interrogative کیا, "what?" is irregular. Thus,

|      |                      |
|------|----------------------|
| Nom. | کیا, "what?"         |
| Gen. | کا کے کی, "of what?" |
| Dat. | کو, "to what?"       |
| Acc. | کیا, "what?"         |

### Possessives.

39. The genitives singular and plural of the personal and demonstrative pronouns are used as possessives. Thus,

میرا, میرے, میری, "mine."

تیرا, تیرے, تیری, "thine."



ہماری, ہمارا, ہمارے, "our."  
 تمہاری, تمہارا, تمہارے, "your."  
 اُس کا, اُس کی, "his."

### Use of اپنا.

40. There is another possessive, اپنا, resembling the Latin "*suus*," which is of very common occurrence, and is to be used where the possessive, which in English follows the verb, refers solely to the nominative of the verb; as in مَیں نے اپنا گھوڑا تیار کیا, "I got ready my horse;" where اپنا refers only to مَیں the nominative to the verb. The distinction between the use of اپنا, and that of other possessives, may be seen in the sentence, "He went to his garden," where, if *his* mean his own garden, we should say وہ اپنے باغ کو گیا; but if *his* imply the garden of some other person, we must say وہ اُس کے باغ کو گیا. The nominative of this word, آپ signifies "self," and is used with or without the personal pronouns; as, مَیں آپ, "I myself," or honorifically for the pronouns of the second and third persons; as, آپ بولے, "Your honour said;" آپ گئے, "His honour went." It is thus declined:



|               |                                |
|---------------|--------------------------------|
| Nom.          | آپ, "your honour."             |
| Gen.          | آپ کا کے کی, "of your honour." |
| Dat. and Acc. | آپ کو, "to your honour."       |
| Abl.          | آپ سے, "from your honour."     |
| Agent,        | آپ نے, "your honour."          |

There is also a plural inflexion of frequent occurrence, آپس میں; thus, آپس میں, "among themselves."

When آپ denotes "self" it is thus declined :

|               |                                   |
|---------------|-----------------------------------|
| Nom.          | آپ or آپن, "self."                |
| Gen.          | اپنے کا کے کی or اپنا اپنے اپنی   |
| Dat. and Acc. | آپ کو or آپن کو or اپنے کو or تہن |
| Abl.          | آپ سے or آپن سے or اپنے سے        |

#### *Indefinite Pronouns.*

41. Of these there are many ; as ایک, one ; دوسرا, "another;" ہر ایک, "each;" غیر, "other;" &c. ; but the only two that are irregular in their inflection are کوئی, "any one," and کچھ, "any thing;" which are thus declined :

|                          |                        |
|--------------------------|------------------------|
| Nom. کوئی, "any person." | Nom. کچھ, "any thing." |
| Gen. کسی کا کے کی        | Gen. کس کا کے کی       |
| D. and Acc. کسی کو       | Dat. and Acc. کس کو    |
| Abl. کسی سے              | Abl. کس سے             |
| Agent, کسی نے            | Agent, کس نے           |



A plural is given by some, but is never used. The word کُوی is used in the phrase *qui hi*, کُوی ہی "Is any one there?" It is properly applied to persons, but sometimes, by the vulgar, to things; as, وہ گیا کسی کام کے واسطے, "He went for something." کچھ is properly applied to things, but is also, by a vulgarism, sometimes used of persons.

## 42 NUMERALS.

| EUR. | AR. | IND. | CARDINALS. | ORDINALS. | EUR. | AR. | IND. | CARDINALS. | ORDINALS. |
|------|-----|------|------------|-----------|------|-----|------|------------|-----------|
| 1    | ۱   | ۹    | ایک        | پہلا      | 13   | ۱۳  | ۹۳   | تیرہ       | تیرھوان   |
| 2    | ۲   | ۲    | دو         | دوسرا     | 14   | ۱۴  | ۹۴   | چودہ       | چودھوان   |
| 3    | ۳   | ۳    | تین        | تیسرا     | 15   | ۱۵  | ۹۵   | پندرہ      | پندرھوان  |
| 4    | ۴   | ۴    | چار        | چوتھا     | 16   | ۱۶  | ۹۶   | سولہ       | سولھوان   |
| 5    | ۵   | ۵    | پانچ       | پانچوان   | 17   | ۱۷  | ۹۷   | سترہ       | سترھوان   |
| 6    | ۶   | ۶    | چھ         | چھٹھا     | 18   | ۱۸  | ۹۸   | اٹھارہ     | اٹھارھوان |
| 7    | ۷   | ۷    | سات        | ساتھوان   | 19   | ۱۹  | ۹۹   | اُنیس      | اُنیسوان  |
| 8    | ۸   | ۸    | آٹھ        | آٹھوان    | 20   | ۲۰  | ۲۰   | بیس        | بیسوان    |
| 9    | ۹   | ۹    | نو         | نواں      | 21   | ۲۱  | ۲۱   | اکیس       | &c.       |
| 10   | ۱۰  | ۹۰   | دس         | دسوان     | 22   | ۲۲  | ۲۲   | بائیس      |           |
| 11   | ۱۱  | ۹۹   | اگارہ      | اگارھوان  | 23   | ۲۳  | ۲۳   | تیس        |           |
| 12   | ۱۲  | ۹۲   | بارہ       | بارھوان   | 24   | ۲۴  | ۲۴   | چوبیس      |           |



| EUR. | AR. | IND. | CARDINALS. | ORDINALS. | EUR. | AR. | IND. | CARDINALS. | ORDINALS.   |
|------|-----|------|------------|-----------|------|-----|------|------------|-------------|
| 25   | ۲۵  | ۲۵   | پچیس       | پچیسوان   | 45   | ۴۵  | ۸۵   | پینتالیس   | پینتالیسوان |
| 26   | ۲۶  | ۲۶   | چھبیس      | &c.       | 46   | ۴۶  | ۸۶   | چھبالیس    | &c.         |
| 27   | ۲۷  | ۲۷   | ستائیس     |           | 47   | ۴۷  | ۸۷   | سینتالیس   |             |
| 28   | ۲۸  | ۲۸   | اتھالیس    |           | 48   | ۴۸  | ۸۸   | اتھتالیس   |             |
| 29   | ۲۹  | ۲۹   | انٹیس      |           | 49   | ۴۹  | ۸۹   | انچاس      |             |
| 30   | ۳۰  | ۳۰   | تیس        |           | 50   | ۵۰  | ۹۰   | پچاس       |             |
| 31   | ۳۱  | ۳۱   | اکتیس      |           | 51   | ۵۱  | ۹۱   | اکاون      |             |
| 32   | ۳۲  | ۳۲   | بئیس       |           | 52   | ۵۲  | ۹۲   | باون       |             |
| 33   | ۳۳  | ۳۳   | تئیس       |           | 53   | ۵۳  | ۹۳   | ترپن       |             |
| 34   | ۳۴  | ۳۴   | چوتیس      |           | 54   | ۵۴  | ۹۴   | چون        |             |
| 35   | ۳۵  | ۳۵   | پینتیس     |           | 55   | ۵۵  | ۹۵   | پچپن       |             |
| 36   | ۳۶  | ۳۶   | چھتیس      |           | 56   | ۵۶  | ۹۶   | چھپن       |             |
| 37   | ۳۷  | ۳۷   | سینتیس     |           | 57   | ۵۷  | ۹۷   | ستاون      |             |
| 38   | ۳۸  | ۳۸   | اتھتیس     |           | 58   | ۵۸  | ۹۸   | اتھاون     |             |
| 39   | ۳۹  | ۳۹   | انتالیس    |           | 59   | ۵۹  | ۹۹   | انسٹھ      |             |
| 40   | ۴۰  | ۴۰   | چالیس      |           | 60   | ۶۰  | ۱۰۰  | ساتھ       |             |
| 41   | ۴۱  | ۴۱   | اکتالیس    |           | 61   | ۶۱  | ۱۰۱  | اکسٹھ      |             |
| 42   | ۴۲  | ۴۲   | بیالیس     |           | 62   | ۶۲  | ۱۰۲  | باستھ      |             |
| 43   | ۴۳  | ۴۳   | تینتالیس   |           | 63   | ۶۳  | ۱۰۳  | ترسٹھ      |             |
| 44   | ۴۴  | ۴۴   | چوالیس     |           | 64   | ۶۴  | ۱۰۴  | چوسٹھ      |             |



| EUR. | AR. | IND. | CARDINALS. | ORDINALS. | EUR. | AR. | IND. | CARDINALS. | ORDINALS. |
|------|-----|------|------------|-----------|------|-----|------|------------|-----------|
| 65   | ٦٥  | ٤٥   | پینستھ     | پینستھوان | 83   | ٨٣  | ٤٣   | تراسی      | تراسیوان  |
| 66   | ٦٦  | ٤٦   | چھیاستھ    | &c.       | 84   | ٨٤  | ٤٤   | چوراسی     | &c.       |
| 67   | ٦٧  | ٤٧   | ستستھ      |           | 85   | ٨٥  | ٤٥   | پچاسی      |           |
| 68   | ٦٨  | ٤٨   | اتھستھ     |           | 86   | ٨٦  | ٤٦   | چھیاسی     |           |
| 69   | ٦٩  | ٤٩   | انہتر      |           | 87   | ٨٧  | ٤٧   | ستاسی      |           |
| 70   | ٧٠  | ٥٠   | ستر        |           | 88   | ٨٨  | ٤٨   | اتھاسی     |           |
| 71   | ٧١  | ٥١   | اکہتر      |           | 89   | ٨٩  | ٤٩   | نواسی      |           |
| 72   | ٧٢  | ٥٢   | بہتر       |           | 90   | ٩٠  | ٥٠   | نوی        |           |
| 73   | ٧٣  | ٥٣   | تہتر       |           | 91   | ٩١  | ٥١   | اکانوی     |           |
| 74   | ٧٤  | ٥٤   | چوہتر      |           | 92   | ٩٢  | ٥٢   | بانوی      |           |
| 75   | ٧٥  | ٥٥   | پچہتر      |           | 93   | ٩٣  | ٥٣   | ترانوی     |           |
| 76   | ٧٦  | ٥٦   | چہہتر      |           | 94   | ٩٤  | ٥٤   | چورانوی    |           |
| 77   | ٧٧  | ٥٧   | ستہتر      |           | 95   | ٩٥  | ٥٥   | پچانوی     |           |
| 78   | ٧٨  | ٥٨   | اتھہتر     |           | 96   | ٩٦  | ٥٦   | چھیانوی    |           |
| 79   | ٧٩  | ٥٩   | اناسی      |           | 97   | ٩٧  | ٥٧   | ستانوی     |           |
| 80   | ٨٠  | ٦٠   | اسی        |           | 98   | ٩٨  | ٥٨   | اتھانوی    |           |
| 81   | ٨١  | ٦١   | اکاسی      |           | 99   | ٩٩  | ٥٩   | ندانوی     |           |
| 82   | ٨٢  | ٦٢   | بیاسی      |           | 100  | ١٠٠ | ٩٥٥  | سو or سی   |           |



The series is thus continued : 101, ایک سو ایک ; 102, ایک سو دو ; &c. It must be observed that ایک, put directly after another numeral, implies "about ;" as, دس ایک گھر, "about ten houses." It will be seen that the four first ordinals and the sixth are formed irregularly ; the rest, by adding وان, which, in the feminine, becomes وین, or in the masculine, وین.

43. To express dates generally of books or buildings, the following Arabic letters are used :

|      |     |     |     |     |     |     |     |     |     |    |    |    |    |
|------|-----|-----|-----|-----|-----|-----|-----|-----|-----|----|----|----|----|
| 50   | 40  | 30  | 20  | 10  | 9   | 8   | 7   | 6   | 5   | 4  | 3  | 2  | 1  |
| ا    | ب   | ج   | د   | هـ  | و   | ز   | ح   | ط   | ي   | ك  | ل  | م  | ن  |
| 1000 | 900 | 800 | 700 | 600 | 500 | 400 | 300 | 200 | 100 | 90 | 80 | 70 | 60 |
| س    | ع   | ف   | ص   | ق   | ر   | ش   | ت   | ث   | خ   | ذ  | ظ  | غ  |    |

Thus, دام would signify 45.

ال . . . . 31.

حق . . . . 108 = 184.

44. The following collectives are used :

|                       |       |                   |       |
|-----------------------|-------|-------------------|-------|
| Four,                 | گنڈا  | A hundred.        | سیکڑا |
| Five,                 | گاہی  | Thousand,         | ہزار  |
| A score, کوڑی or بیسی |       | Hundred thousand, | لاکھ  |
| Forty,                | چالیس | Ten millions,     | کروڑ  |

45. To express distributives the numerals are



repeated ; thus, پانچ پانچ, "by fives." Reduplicatives are formed by adding گُنا to the cardinals ; as, دس گُنا "tenfold" ; or لٹا, پرتا, or تہا, to express the folds or rows of any thing ; as اکٹھا "single" ; دولٹا "double." Fractionals are,

|                |                |                |          |
|----------------|----------------|----------------|----------|
| $\frac{1}{4}$  | پاو or چوتھ    | $1\frac{3}{4}$ | پونے دو  |
| $\frac{1}{3}$  | تہائی          | $2\frac{1}{4}$ | سوا دو   |
| $\frac{1}{2}$  | آدھا           | $2\frac{1}{2}$ | اڑھائی   |
| $\frac{3}{4}$  | پون or تین پاء | $2\frac{3}{4}$ | پونے تین |
| $1\frac{1}{4}$ | سوا            | $3\frac{1}{4}$ | سوا تین  |
| $1\frac{1}{2}$ | ڈیڑھ           | $3\frac{1}{2}$ | ساتھ تین |

پونی means "a quarter less" ; سوا "with a quarter" ; ساڑھے "with a half" ; and اڑھائی "two and a half."



## CHAPTER III.

### THE VERB فعل.

46. Verbs in Hindústání are intransitive, as, بولنا *bolná*, “to speak”; transitive, as, بلانا, “to call”; or causal, as, بلوانا, “to cause to call.” They are all conjugated alike, save in the tenses formed from the past participle, as will hereafter be explained.

47. There are two voices, active and passive; four moods, indicative, conditional, imperative, and infinitive; and three participles, the present, past, and past conjunctive.

48. The root is the second person singular of the imperative, and is generally monosyllabic; as, بول, “speak thou”; دے, “give.” In the indicative mood there are eight tenses; two formed from the root direct, three from the present participle, and three from the past participle. In the conditional mood there are three tenses; and in the infinitive and imperative, one.

49. The principal parts of the verb are the infinitive مصدر, and participles which are formed from the root as follows: The infinitive adds نا to the root; as, بول, “speak”; بولنا, “to speak.” The present participle adds تا, and the past participle ا, to the root; as, بولتا, “speaking”; بولا,



“spoken.” But if the root end in the vowels ا or و, a euphonic ي is inserted between it and the affix of the past participle; thus, آ, “come,” makes آیا.

It will be necessary to bear in mind, that throughout the verb the termination ا can be used only with a noun in the masculine singular; and is changed into ے for the masculine plural; into ي for the feminine singular; and into ین, or ین for the feminine plural.

The conjunctive participle is the same as the root, or adds ے, کر, کرے, or کرکر; thus, بول, بولکر, بولکرے, بولکرے, بولکرے, بولکرے.

#### *Indicative Mood.*

50. The two tenses in this mood, formed direct from the root, are, the aorist مضارع, and future مستقبل; the former of which adds ون, and the latter ونگا, to the root; thus, from بول comes the aorist بولون, “I may speak”; future بولونگا, “I shall speak.”

51. The three tenses formed from the present participle are, the indefinite حال مطلق, which is the same as that participle; as, مین, تو, وہ بولتا, “I,” “thou,” or “he speaks”; the definite حال, which adds ہون, the present of the verb ہونا, “to be”;



as, مین بولتا ہوں, "I am speaking"; and the imperfect ماضی استمراری, which adds تہا, the imperfect of ہوں, to the present participle; as, مین بولتا تہا, "I was speaking."

52. The three tenses formed from the past participle are, the past indefinite ماضی مطلق, which is the same as the past participle; as, مین بولا, "I said"; the perfect ماضی قریب, which adds ہوں to the past participle; as, مین بولا ہوں, "I have said"; and the pluperfect ماضی بعید, which adds تہا, the imperfect of the auxiliary ہونا, to the past participle; as, مین بولا تہا, "I had said."

We must observe, that in all past tenses of transitive verbs a peculiar construction is used, which essentially distinguishes them in those tenses from intransitive verbs. This consists in rendering what is the nominative in English by the case of the agent in Hindústání; and either putting the object in the accusative, with the postposition کو, and the verb in the third person singular masculine, or retaining the object in the nominative, and making the verb agree with it in gender and number. But if the object be not expressed at all, the English nominative must still be rendered by the case of the agent, and the



verb must be in the third person singular masculine. For example,

Past Ind. مَیْنِ نے اُس آدمی کو مارا, "I struck the man."

Per. مَیْنِ نے اُس آدمی کو مارا ہی, "I have struck the man."

Pluperf. مَیْنِ نے اُس آدمی کو مارا تھا, "I had struck the man."

Here we see that "I" is rendered by مَیْنِ, the case of the agent: "the man," which is the object, is in the accusative with the postposition کو, and the verb remains in the third person singular masculine. In the same way, if no object be expressed at all, as in simply conjugating the verb, the English nominative is represented by the case of the agent, and the verb is invariably retained in the third person singular masculine. Thus, اُس نے مارا, اُس نے مارا ہی, and اُس نے مارا تھا, would be, "he struck," "he has struck," and "he had struck." The remaining construction is, to retain the object in the nominative, and make the verb agree with it in gender and number. Thus,

وزیر نے اُٹھکر مُجرا کیا دُعائیں دین, "The vizier having risen, performed his salutation, and offered prayers."

Here the first object, مُجرا, is in the masculine singular, consequently the verb کیا is likewise in



the third person singular masculine ; but the second object, دُعائیں, is in the feminine plural ; the verb دین, therefore, agrees with it in the feminine plural. The English nominative is invariably represented by the case of the agent in Hindústání, and has no effect on the verb. Thus, نگاہبانوں نے دروازہ بند کیا تھا, "The warders had closed the gate." Here the verb is in the singular, agreeing with its object, دروازہ, though the English nominative is plural. The construction is in fact a passive one. The active past tense in English is represented in Hindústání by the passive, the auxiliary, گیا, being understood. It will be seen from the above examples, that the only difficulty is in the use or rejection of the postposition کو with the object. Practice alone can determine this. With things *inanimate*, however, کو is generally used when we wish particularly to define or point out the object ; as, مین نے میز کو صاف کیا, "I cleaned *the table*, not the *chair*." With animate objects it is always proper to use کو ; as, اُس نے سپاہی کو بلایا, "He called the soldier."

53. The tenses in the conditional mood are حال متشکّی, or present, formed by compounding the present participle and the aorist, or future of



the auxiliary; as, *هُوَ نَگَا* or *هُوَ نَگَا*, "I may *or* shall be speaking." This tense has sometimes a future meaning. The past *مَاضِي مَشْكُوك*, which is formed by adding the aorist, or future of the auxiliary to the past participle; as, *مَين بولا*, "I may *or* shall have spoken"; and the pluperfect *مَاضِي شَرْطِيه*, which is either the same as the present participle, or adds to the past participle the present participle of the auxiliary. Thus, *مَين بولتا* or *بولا هوتا*, which both signify "If I had spoken."

This tense is used conditionally in both members of the same sentence; in which case it must be rendered into English by "had" for the former verb, and "would have" for the latter; as, *اگر مَين آتا تو وه ديتا*, "If I had come he would have given"; *اگر بهرام زنانه لباس نه پهنِتا تو هرگز اپني*; *معشوقه سے اتنا جلد نہ ملتا*, "If Bahrám had not assumed female attire he would never have met his beloved one so quickly."

### *Imperative.*

54. The imperative is the same as the aorist, with the exception of the second person singular, which is, as has been already stated, the root.



A respectful form of the imperative is obtained by adding to the root, if it end in a consonant, *یو*, or *یے*, or *یگا*. Thus, if an inferior asked a superior to speak, he would not say *بول*, "speak"; but *بولیگا* or *بولیے*; in which case, instead of the pronoun *تُم* the words *حضرت*, or *صاحب*, or *آپ* would be used. The roots *پی*, "drink"; *کر*, "do"; *ہو*, "be"; *دے*, "give"; *لے*, "take"; and all other roots that end in *ی*, and most generally those also in *و*, interpose *ج* before these affixes, and the four latter are themselves slightly altered. Thus, *پیجیے*, "Be pleased to drink", *لیجیو*, *صاحب دیجیگا*, "Let the Saheb (you) give"; *کیجیے*, "Be pleased to do"; and *ہوجیے*, "Be pleased to be."

The affix *یو* or *جیو* is added to the third person also in a precative or permissive sense; as, *خوش رہیو*, "May he remain happy"; *وہ جائیو*, "He may go."

### *Infinitive.*

55. The infinitive has but one tense; as, *کَرنا*, "to do." When in construction with another verb it must be inflected; as, *کرنے لگا*, "He began to do."



It is also used as a gerund, and is then declined exactly like a noun of the first declension; thus,

Nom. بولنا, "speaking."

Gen. بولنے کا کہی, "of speaking."

Dat. بولنے کو, "to or for speaking."

Acc. بولنا, "speaking."

Abl. بولنے سے, "from speaking."

Thus we may say بولنا ضرور ہے, "To speak is necessary"; جانے کا وقت, "The time of departing," &c.

56. By the addition of والا or هارا to the infinitive, a verbal noun of very extensive use is formed.

### *Participles.*

57. In addition to the participles that have been mentioned, a compound form is frequently used, in which ہوا, the past participle of ہونا, "to be," is added to the present or past participles of other verbs; thus, جو چلتے ہوئے گوپال کو رکھے, "Who may stop the departing Gopál?" منبر پر گردے چنے ہوئے, "On the counter loaves were placed arranged." This form seems to imply that a certain time has elapsed since the commencement of the action implied in the principal verb. The past conjunctive participle, used with another verb,



renders the conjunction, which is in English indispensable, unnecessary in Hindústání. Thus, in the latter language, we should translate "Go and tell," by جاكر كهو ; *lit.* "Having gone tell."

58. Before proceeding to the regular conjugation of verbs, it is requisite to learn two irregular tenses of the auxiliary هونا, "to be." These are the present and imperfect.

*Present.*

| SINGULAR.                      | PLURAL.                          |
|--------------------------------|----------------------------------|
| مَينِ هُونُ, "I am."           | هَمِ هِينِ or هِينِگَ, "we are." |
| تُو هِي or هِيگَا, "thou art." | تُمِ هُو or هُونِگَ, "ye are."   |
| وُهَ هِي, "he is."             | وِے هِينِ, "they are."           |

*Imperfect.*

|                        |                        |
|------------------------|------------------------|
| مَينِ تِهَ, "I was."   | هَمِ تِهَ, "we were."  |
| تُو تِهَ, "thou wast." | تُمِ تِهَ, "ye were."  |
| وُهَ تِهَ, "he was."   | وِے تِهَ, "they were." |

These tenses are of most general use, not only as auxiliaries in the formation of compound tenses, but also in affirming mere existence. The manner in which they are applied for the former purpose will be seen in the substantive verb هونا, "to be" or "to become."



59. *Root* هو.

## PRINCIPAL PARTS :

Infinitive, هونا, "to be."

Present Participle, ہوتا, being."

Past Participle, ہوا, "been."

Past Conjunctive, ہو, ہوئے, ہوکر, ہوکے, ہوکرکر, ہوکرکے, "having been."

INDEFINITE.—"I am," or "become."

## SINGULAR.

مَیْن, تُو, وَہ ہوتا

## PLURAL.

ہم, تُمْ, وَہ ہوتے

*Present.*—"I am becoming."مَیْن ہوتا ہُوں  
تُو ہوتا ہِی  
وَہ ہوتا ہِیہم ہوتے ہِیں  
تُمْ ہوتے ہو  
وَہ ہوتے ہِیں*Imperfect.*—"Becoming."مَیْن ہوتا تہا  
تُو ہوتا تہا  
وَہ ہوتا تہاہم ہوتے تھے  
تُمْ ہوتے تھے  
وَہ ہوتے تھے*Past.*—"I was," or "I became."

مَیْن, تُو, وَہ ہوا

ہم, تُمْ, وَہ ہوئے



*Perfect.*—"I have been," or "I have become."

| SINGULAR.        | PLURAL.     |
|------------------|-------------|
| مَیْنِ ھُوا ھُوں | ہم ھوئے ھیں |
| تُو ھُوا ھی      | تُم ھوئے ھو |
| وہ ھُوا ھی       | وے ھوئے ھیں |

*Pluperfect.*—"I had been," or "I had become."

|                            |                        |
|----------------------------|------------------------|
| مَیْنِ , تُو , وہ ھُوا تھا | ہم , تُم , وے ھوئے تھے |
|----------------------------|------------------------|

*AORIST.*—"I may or shall be," or "become."

|                      |                        |
|----------------------|------------------------|
| مَیْنِ ھوؤں , ھون    | ہم ھوویں , ھویں or ھون |
| تُو ھووے , ھوئے , ھو | تُم ھوو , ھو           |
| وہ ھووے , ھوئے , ھو  | وے ھوویں , ھویں , ھون  |

*Future.*—"I shall or will be," or "become."

|                         |                                |
|-------------------------|--------------------------------|
| مَیْنِ ھوؤنگا ھونگا     | ہم ھوویں گے , ھویں گے , ھون گے |
| تُو ھوویگا ھویگا , ھوگا | تُم ھووکے , ھوگے               |
| وہ ھوویگا ھویگا , ھوگا  | وے ھوویں گے , ھویں گے , ھون گے |

#### SUBJUNCTIVE OR CONDITIONAL MOOD.

*Present.*—"I may be becoming."

| SINGULAR.                                           |
|-----------------------------------------------------|
| مَیْنِ ھوتا ھوؤں or ھون — ھوؤنگا or ھونگا           |
| تُو ھوتا ھووے , ھوئے or ھو — ھوویگا , ھویگا or ھوگا |
| وہ ھوتا same as preceding                           |



## PLURAL.

ہم ہوتے ہووین ہوین or ہون , ہووینگے , ہوینگے or ہونگے  
 تم ہوتے ہووے ہووے or ہووے , ہووے or ہووے  
 وہ ہوتے ہووین ہوین or ہون , ہووینگے , ہوینگے or ہونگے

*Past.*—"I may have been."

## SINGULAR.

میں ہوا ہوون &c. or ہوونگا &c.  
 تو ہوا ہووے &c. or ہووےگا &c.  
 وہ ہوا ہووے &c. same as preceding

## PLURAL.

ہم ہوئے ہووین &c. or ہوونگے &c.  
 تم ہوئے ہووے &c. or ہووےگا &c.  
 وہ ہوئے ہووین &c. or ہووینگے &c.

*Pluperfect.*

"Had I been," or "I would have been."

## SINGULAR.

میں , تو , وہ ہوتا

## PLURAL.

ہم , تم , وہ ہوتے

Or,

میں , تو , وہ ہوا ہوتا

ہم , تم , وہ ہوئے ہوتے



## IMPERATIVE MOOD.

*Present.*—"Let me be," "Be thou," &c.

## SINGULAR.

مَدِينِ هُوُونِ، هُونِ  
تُو هُو - وَ هُوُو، هُوُو، هُو (perm. or prec.) هُوَجِيُو

## PLURAL.

هَم هُوُوِيْن، هُوُوِيْن، هُونِ  
تُم هُوُو، هُو (respectful) اِپْ هُوَجِيُو، هُوَجِيُو or هُوَجِيِيْگَا  
وے هُوُوِيْن، هُوُوِيْن، هُونِ

*Infinitive or Verbal Noun.*

هونا، "being"; کا، "of being," &c.

*Noun of Agency or Condition.*

هونديوالا، "that which is, or becomes."

*Adverbial Participle.*

هوتے هي، "on being."

OBS. From the above we see that هونا forms its past participle irregularly, by changing the *o* of the root into *ú*. The irregularity of its respectful imperative has already been noticed. With these exceptions, it differs in no respect from other intransitive verbs; of which, however, a second example is subjoined.



## 60. THE INTRANSITIVE VERB.

بولنا, "to speak."

Root بول.

## PRINCIPAL PARTS.

Infinitive, بولنا, "to speak."

Present Participle, بولتا, "speaking."

Past Participle, بولا, "spoken."

Past Conjugative Participle, بولے, بولکر, بولکے, بولکرکے, "having spoken."

Indefinite.—"I speak."

| SINGULAR.              | PLURAL.              |
|------------------------|----------------------|
| مَیْن, تُو, وَہ, بولتا | ہم, تُمْ, وَہ, بولتے |

Present.—"I am speaking."

|                 |               |
|-----------------|---------------|
| مَیْن بولتا ہوں | ہم بولتے ہیں  |
| تُو بولتا ہے    | تُمْ بولتے ہو |
| وَہ بولتا ہے    | وَہ بولتے ہیں |

Imperfect.—"I was speaking."

|                 |                |
|-----------------|----------------|
| مَیْن بولتا تھا | ہم بولتے تھے   |
| تُو بولتا تھا   | تُمْ بولتے تھے |
| وَہ بولتا تھا   | وَہ بولتے تھے  |

Past.—"I spoke."

|                       |                     |
|-----------------------|---------------------|
| مَیْن, تُو, وَہ, بولا | ہم, تُمْ, وَہ, بولے |
|-----------------------|---------------------|



*Past.*—"I have spoken."

| SINGULAR.      | PLURAL.     |
|----------------|-------------|
| مَیْن بولا ھون | ھم بولے ھین |
| تُو بولا ھی    | تُم بولے ھو |
| وہ بولا ھی     | وے بولے ھین |

*Pluperfect.*—"I had spoken."

|                |              |
|----------------|--------------|
| مَیْن بولا تھا | ھم بولے تھے  |
| تُو بولا تھا   | تُم بولے تھے |
| وہ بولا تھا    | وے بولے تھے  |

*AORIST.*—"I may speak."

|              |          |
|--------------|----------|
| مَیْن بولُون | ھم بولین |
| تُو بولے     | تُم بولو |
| وہ بولے      | وے بولین |

*Future.*—"I shall or will speak."

|                |            |
|----------------|------------|
| مَیْن بولُونگا | ھم بولینگے |
| تُو بولیگا     | تُم بولوگی |
| وہ بولیگا *    | وے بولینگے |

\* If the root ends in ا, the letter و may be inserted in the aorist and future, between those terminations that end in ے and the root; as آوے or آئے, "he may come." The same remark applies to roots in و and ی, or they may be contracted, as in ہونا.



## SUBJUNCTIVE OR CONDITIONAL MOOD.

*Present.*—"I may be speaking."

## SINGULAR.

مَیْن بولتا ہوون or ہوونگا &amp;c.

تُو } بولتا ہووے or ہوویگا &c.  
وہ }

## PLURAL.

ہم بولتے ہووین or &amp;c. ہووینگے &amp;c.

تُم بولتے ہووے or ہووگے &amp;c.

وے بولتے ہووین or &amp;c. ہووینگے

*Past.*—"I may have spoken."

## SINGULAR.

مَیْن بولا ہوون or &amp;c. ہوونگا &amp;c.

تُو } بولا ہووے or &c. ہوویگا &c.  
وہ }

## PLURAL.

ہم بولے ہووین or &amp;c. ہووینگے &amp;c.

تُم بولے ہووے or &amp;c. ہووگے

وے بولے ہووین or &amp;c. ہووینگے

*Pluperfect.*

"I had spoken," or "I would have spoken."

## SINGULAR

مَیْن , تُو , وہ بولتا or بولا ہوتا

## PLURAL.

ہم , تُم , وے بولتے or بولے ہوتے



## IMPERATIVE MOOD.

“Let me speak,” “Speak thou,” &c.

## SINGULAR.

مَیْن بولُون، تُو بول، وُه بولے (perm. or prec.) بولیو

## PLURAL.

“Let us speak.”

ہم بولیں تم بولو (respectful) آپ بولیئے، بولیو or بولیگا  
وے بولیں

INFINITIVE.—(Used as a Gerund or Verbal Noun.)

بولنا، “speaking.” بولنے کا، “of speaking,” &c.

*Noun of Agency.*

بولنے والا or بولنے ہارا، “a speaker.”

*Participles used adjectively.*

بولتا ہوا or بولتا، “speaking.”

بولا ہوا or بولا، “spoken.”

*Adverbial Participle.*

بولتے ہی، “immediately on speaking.”

61. We now proceed to the conjugation of transitive verbs, which differs from that of intransitive verbs only in the tenses formed from the past participle. In these a passive construction is used. The English nominative is represented



by the case of the agent ; and the verb is either made to agree with the object, which remains in the nominative ; or, while the object is put in the accusative with کو, the verb is retained in the third person singular masculine.

TRANSITIVE VERB مَارْنَا, "to strike."

Root مار, "strike thou."

PRINCIPAL PARTS :

Infinitive مَارْنَا, "to strike."

Present Participle مَارْتَا, "striking."

Past Participle مارا, "struck."

Past Conjunctive Participle مارے, مارکے, مارکر, مارکرے, مارکرکرے, "having struck."

INDEFINITE.

SINGULAR.

مَیْنِ مَارْتَا, "I strike."

تُو مَارْتَا, "thou strikest."

وہ مَارْتَا, "he strikes."

PLURAL.

ہم مَارْتے, "we strike."

تم مَارْتے, "ye strike."

وے مَارْتے, "they strike."



*Present.*

## SINGULAR.

مَیْن مَارْتَا هُون, "I am striking."

تُو مَارْتَا هَی, "thou art striking."

وُه مَارْتَا هَی, "he is striking."

## PLURAL.

هَم مَارْتِے هَیْن, "we are striking."

تُمْ مَارْتِے هُو, "ye are striking."

وے مَارْتِے هَیْن, "they are striking."

*Imperfect.*

## SINGULAR.

مَیْن مَارْتَا تَہَا, "I was striking."

تُو مَارْتَا تَہَا, "thou wast striking."

وُه مَارْتَا تَہَا, "he was striking."

## PLURAL.

هَم مَارْتِے تَہے, "we were striking."

تُمْ مَارْتِے تَہے, "ye were striking."

وے مَارْتِے تَہے, "they were striking."

*Past.*

## SINGULAR.

مَیْن, تُو, اُس نے مارا, "I, thou, he, she, or it struck."

## PLURAL.

هَم, تُمْ اُن or اُنہوں نے مارا, "we, ye, or they struck."



*Perfect.*

## SINGULAR.

مَیْنِ , تُو , اُس نے مارا ہِی " I, thou, he, she, or it  
have, hast, or has struck."

## PLURAL.

ہم , تُمْ , اُن or اُنھوں نے مارا ہِی " we, ye, or they  
have struck."

*Pluperfect.*

## SINGULAR.

مَیْنِ , تُو , اُس نے مارا تِھا " I, thou, he, she, or it had,  
hadst, or had struck."

## PLURAL.

ہم , تُمْ , اُن نے مارا تِھا " we, ye, or they had struck."

## AORIST.

## SINGULAR.

مَیْنِ ماروں " I may strike."

تُو مارے " thou mayest strike."

وہ مارے " he may strike."

## PLURAL.

ہم ماریں " we may strike."

تُمْ مارو " ye may strike."

وے ماریں " they may strike."



*Future.*

## SINGULAR.

مَیْن مَارُونِگَا, "I shall *or* will strike."

تُو مَارِیْگَا, "thou shalt *or* wilt strike."

وُه مَارِیْگَا, "he shall *or* will strike."

## PLURAL.

ہم مَارَنِیْگے, "we shall *or* will strike."

تُم مَاروْگے, "ye shall *or* will strike."

وے مَارَنِیْگے, "they shall *or* will strike."

## SUBJUNCTIVE OR CONDITIONAL MOOD.

*Present.*

## SINGULAR.

مَیْن مَارْتَا ہوُون or ہُون — ہوُونِگَا or ہُونِگَا, "I may be striking."

تُو مَارْتَا ہووے ہوئے or ہو or ہووِیْگَا ہوِیْگَا or ہوگا, "thou mayest be striking."

وُه مَارْتَا ہووے ہوئے or ہو — ہووِیْگَا ہوِیْگَا or ہوگا, "he may be striking."

## PLURAL.

ہم مَارْتے ہووین ہوئین or ہون — ہووِیْنِگے ہوِیْنِگے or ہونگے, "we may be striking."

تُم مَارْتے ہووے ہووے or ہووے — ہووِیْگے or ہووِیْگے, "ye may be striking."

وے مَارْتے ہووین &c. (same as first pers. pl.) "they may be striking."



*Past.*

## SINGULAR.

مَکین, تُو, اُس نے مارا ہوگا "I, thou, he shall have struck."

## PLURAL.

ہم, تم, اُن نے مارا ہوگا "we, ye, they shall have struck."

*Pluperfect.*

## SINGULAR.

مَکین مارتا or مَکین نے مارا ہوتا "had I struck, or I would have struck."

تُو مارتا or تُو نے مارا ہوتا "hadst thou struck, or thou wouldst have struck."

وہ مارتا or اُس نے مارا ہوتا "had he struck, or he would have struck."

## PLURAL.

ہم تم وے مارتے or ہم تم اُن نے مارا ہوتا "had we, ye, they struck," &c.

*Imperative.*

## SINGULAR.

مَکین مارو "let me strike."

تُو مار "strike thou."

وہ مارے (perm. or prec.) ماریو "let him strike."



## PLURAL.

ہم مارین, "let us strike."

تُم مارو (respect) آپ ماریے ماریو or ماریگا, "strike ye."

وے مارین, "let them strike."

INFINITIVE.—(Used as a Gerund or Verbal Noun.)

مارنا, striking." مارنے کا, "of striking," &c.

*Noun of Agency.*

مارنے والا or مارنے ہارا, "a striker."

*Participles used adjectively.*

مارتا ہوا or مارتا, "striking."

مارا ہوا or مارا, "stricken."

*Adverbial Participle.*

مارتے ہی, "immediately on striking."

## PASSIVE VOICE.

62. It has been affirmed by Ibrahīm Muḳbah, the author of an excellent Hindústānī Grammar, that the language possesses no passive voice. To refute this assertion, it will be sufficient to quote a single passage in the Bāgh-o-Bahār, p. 215 :  
 اُس کی تو نجات ہوئی کہ مظلوم مارا گیا  
 was released, for after suffering wrong he was slain."



The passive voice, therefore, in Hindústání, is formed by adding the past participle of an active verb to the auxiliary verb, *حانا*, "to go," regularly conjugated through all its tenses. Thus,

## PRINCIPAL PARTS:

Infinitive *مارا جانا*, "to be struck."

Present Participle *مارا جاتا*, "being struck."

Past Participle *مارا گیا*, "having been struck."

Past Conjunctive Participle *مارا جا جا کے جاکر*.

*Present Indefinite.*

## SINGULAR.

*مَیں مارا جاتا*, "I am struck."

*تُو مارا جاتا*, "thou art struck."

*وہ مارا جاتا*, "he is struck."

## PLURAL.

*ہم مارے جاتے*, "we are struck."

*تم مارے جاتے*, "ye are struck."

*وہ مارے جاتے*, "they are struck."

*Present Definite.*

## SINGULAR.

*مَیں مارا جاتا ہوں*, "I am being struck."

*تُو مارا جاتا ہے*, "thou art being struck."

*وہ مارا جاتا ہے*, "he is being struck."



## PLURAL.

ہم مارے جاتے ہیں "we are being struck."

تم مارے جاتے ہو "ye are being struck."

وے مارے جاتے ہیں "they are being struck."

*Imperfect.*

## SINGULAR.

میں تو وہ مارا جاتا تھا "I, thou, he was being struck."

## PLURAL.

ہم تم وے مارے جاتے تھے "we, ye, they were being struck."

*Past.*

## SINGULAR.

میں تو وہ مارا گیا "I, thou, he was struck."

## PLURAL.

ہم تم وے مارے گئے "we, ye, they were struck."

*Perfect.*

## SINGULAR.

میں مارا گیا ہوں "I have been struck."

تو مارا گیا ہے "thou hast been struck."

وہ مارا گیا ہے "he has been struck."

## PLURAL.

ہم مارے گئے ہیں "we have been struck."

تم مارے گئے ہو "ye have been struck."

وے مارے گئے ہیں "they have been struck."



*Pluperfect.*

## SINGULAR.

مَیْنِ تُو وَه مَارَا گِیا تہا, "I, thou, he had been struck."

## PLURAL.

ہم تُم وے مَارے گِیے تھے, "we, ye, they had been struck."

## AORIST.

## SINGULAR.

مَیْنِ مَارَا جاؤن, "I may be struck."

تُو مَارَا جاوے, "thou mayest be struck."

وہ مَارَا جاوے, "he may be struck."

## PLURAL.

ہم مَارے جاوین, "we may be struck."

تُم مَارے جاؤ, "ye may be struck."

وے مَارے جاوین, "they may be struck."

*Future.*

## SINGULAR.

مَیْنِ مَارَا جاؤنگا, "I shall be struck."

تُو مَارَا جاویگا, "thou shalt be struck."

وہ مَارَا جاویگا, "he shall be struck."

## PLURAL.

ہم مَارے جاوینگے, "we shall be struck."

تُم مَارے جاوگے, "ye shall be struck."

وے مَارے جاوینگے, "they shall be struck."



## SUBJUNCTIVE OR CONDITIONAL MOOD.

*Present.*

مَیْنِ مارا جاتا ھوون or ھون - ھوونگا or ھونگا  
be struck," &c.

*Past.*

مَیْنِ مارا گیا ھوون or ھون - ھوونگا or ھونگا  
will have been struck."

*Pluperfect.*

مَیْنِ مارا جاتا, "had I been struck, or I would have  
been struck," &c.

*Imperative.*

## SINGULAR.

مَیْنِ مارا جاؤن, "let me be struck."

تُو مارا جا, "be struck."

وہ مارا جاوے (perm. or prec.) وہ مارا جا یو,

"let him be struck."

## PLURAL.

ہم مارے جاوین, "let us be struck,"

تُم مارے جاؤ (respect) آپ مارے جائے or جائیو or جائیگا

"be ye struck."

وے مارے جاوین, "let them be struck."

## INFINITIVE.—(Used as a Gerund.)

مارا جانا, "being struck."

مارے جانے کا, "of being struck."



63. The reason of the rare use of the passive voice in Hindústání is, that the language abounds with simple verbs of a passive signification; as, مِلنا, “to be mixed”; پلنا, “to be reared.” These verbs are rendered active, and their active forms causal, in the following four ways;—

1. By inserting ل between the root and the نا of the infinitive; as, پکنا, “to ripen,” makes پکانا, “to make ripe,” or “to cook.” This again becomes causal by inserting و between the root and the new termination; as, پکوانا, “to cause to make ripe.” Thus, also, in the verb جَلنا, “to burn,” آگِ حلتا ہی signifies “the fire burns”; وہ اگ کو جلاتا ہی, “he kindles the fire”; and وہ اگ کو جلواتا ہی, “he causes the fire to be kindled.”

2. When the root of the primitive verb is monosyllabic with the long vowels ا, و, ی, or with short ے, these are shortened in the active verbs, which are otherwise formed as in the preceding rule. Thus, جاگنا, “to be awake,” makes جگانا, “to awaken,” and جگوانا, “to cause to awake”; بولنا, “to speak,” makes بُلانا, “to call,” بُلوانا, “to cause to call”; بھیگنا, “to wet,” makes بھیگانا, “to wet,” and بھیگوانا,



‘to cause to be wet’; and دینا, “to give,” makes دلانا, “to cause to give,” دلوانا, “to cause to be given.” The diphthongs ی and و au and ai, undergo no change; but بیتھنا, “to sit,” makes بٹھنا, “to seat.”

3. The short vowel of the root is, in many primitive verbs, changed into its corresponding long; thus, پلنا, “to thrive,” makes پالنا, “to nourish”; کھلنا, “to be open,” کھولنا, “to open.” The causals are formed as in Rule I.; as, کھلوانا, “to cause to open.”

4. A few causals are formed by adding لانا to a shortened form of the root; as, from کھانا, “to eat,” comes کھلانا, “to cause to eat”; from سیکھنا, “to learn,” comes سکھلانا, “to teach”; but سکھانا is also used.

The following verbs are irregular:

بیکنّا, “to sell,” from بکنا, “to be sold.”

توڑنا, “to break,” from ٹوٹنا, “to burst.”

چھوڑنا, “to let go,” “to fire,” from چھٹنا, “to go off.”

پھاڑنا, “to rend,” from پھٹنا, “to be torn.”

پھوڑنا, “to burst open,” from پھوٹنا, “to split.”

61. Compound verbs are of most frequent



occurrence in Hindústání, and may be divided into the following classes :

### I. *From the Root.*

1. Intensives which add one verb regularly conjugated to the bare root of another ; as, مار ڈالنا, “to slay outright,” from مارنا, “to slay,” and ڈالنا, “to cast down”; کھا جانا, “to eat up,” from کھانا, “to eat,” and جانا, “to go.”

2. Potentials which add سَکنا, “to be able,” to the root of another verb ; as, لے سَکنا, “to be able to take.”

3. Completives which add چُکنا, “to have finished,” to the root of another verb. Thus, لکھ چُکنا, “to have done writing.”

### II. *From the Past Participle.*

1. Frequentatives ; as, آیا جایا کرنا, “to make a practice of coming and going.” And here it must be observed, that the irregular, but far more common participle گیا, never occurs in this phrase ; while جایا, which is used here and in the following compound, never occurs elsewhere.

2. Desideratives ; as, جایا چاہتا ہی, “he wishes



to go"; بارہ بجا چاہتا, "It is about to strike twelve."

### III. *From Nouns.*

These are called nominals; as, غوطہ مارنا, "to dive," from غوطہ, "diving."

65. Irregular verbs do not exist in Hindústání. These six, however, deviate from the general rule in the formation of the past participle :

| INFINITIVE.      | PARTICIPLE. |              |
|------------------|-------------|--------------|
|                  | Masc.       | Fem.         |
| جانا, "to go."   | گیا         | گئی, "gone." |
| کرنا, "to do."   | کیا         | کی, "done."  |
| مرنا, "to die."  | موا         | موی, "dead." |
| ہونا, "to be."   | ہوا         | ہوی, "been." |
| دینا, "to give." | دیا         | دی, "given." |
| لینا, "to take." | لیا         | لی, "taken." |



## CHAPTER IV.

## SYNTAX.

## ORDER AND ARRANGEMENT OF SENTENCES.

66. IN Hindústání the nominative of the verb generally takes the first place in a sentence. It is followed by the predicate, and the sentence is closed by the verb. No change takes place in the arrangement of a sentence to mark interrogation. Thus, *تُم بھی وہاں تھے* may signify, “You also were there,” or “Were you also there?” But *کیا*, “what?” is often prefixed to shew that a question is intended; as, *کیا تُم نے ایسا کہا*, “Did you say so?” There are, moreover, numerous adjectives and adverbs which mark interrogation, and these commence with the letter *ک*; as, *کب*, “when?” *کہاں*, “where?”

## OF THE ARTICLE.

67. The numeral *ایک*, “one,” represents the indefinite article, while the place of the definite article is supplied by the demonstrative pronouns *وہ*,



“that”; یہ, “this.” At other times the article is inherent in the noun.

### NOUNS.

68. The adjective generally precedes the substantive, and in that case does not receive the nasal terminations ان, ین, or ون of the plural; as, اچھے, “from good men.” Thus also, when feminine participles are added to the auxiliary verb, the verb alone receives the nasal ن; as, وے اورتین, “Those women were singing.” When an adjective or participle refers both to masculine and to feminine nouns, which are names of animate things, it is used in the masculine gender; as, *Bāgh-o-Bahār*, p. 37, — کنچنڈیان — بھانڈ — بھگتے — کلاؤنت — قوال اچھے پوشاک پہنے ساز کے سرملائے حاضر ہین, “Dancing girls, mimes, singing boys, musicians, minstrels, clothed in handsome dresses, are present singing in harmony.” If, however, the nouns be names of inanimate things, the adjective or participle generally agrees with the nearest noun; as, *Bāgh-o-Bahār*, p. 36, رنگترے کنولے, نارنگیان اور گلابیان رنگ برنگ کی چنی ہین, “Oranges of various kinds, and flowers of every hue, were arranged.”



*The Nominative.*

69. The nominative, as we have already seen, when *past* time is spoken of, is used only with those verbs that are neuter or passive, the case of the agent being used before the past tenses of active verbs. This case is frequently substituted for the accusative after active verbs, especially when denoting inanimate things; thus, *کتاب لاؤ*, "Bring the book."

*The Genitive and its Regimen.*

70. The adoption of the affixes *کے*, *کی*, which denote the genitive, is regulated by the same rule as that for the termination of adjectives. As a general rule, the genitive is followed by its regimen; and if the latter be in the masculine singular nominative, the affix of the genitive must be *کا*; as, *اِس کا گھر ہے*, "It is his house." Before masculine nouns, in any other case, *کے* is used; as, *دونوں گھوڑے اُس کے ہیں*, "Both the horses are his"; *اُس کے باپ سے*, "From his father." Before all feminine nouns, whatever their case or number, *کی* is used; as, *میں تصویرِ عمرِ بادشاہِ طبرستان کی ہوں*, "I am the phantom of the life of the king of Tabaristán." In the preceding sentence we must



observe the use of the Persian genitive, which is not uncommon in works translated from that language. Thus, *عمر بادشاہ*, "Life of the king," where the regimen precedes the genitive, and is subscribed with the vowel *kasra*, which here signifies "of."

(a) The genitive sometimes idiomatically expresses "completeness," "positiveness"; as, *جھوٹ*, "a downright falsehood"; and *Bágh-o-Bahár*, p. 184, *گتے کی دم کو بارہ برس گاڑو تو بھی*, "If you bury a dog's tail twelve years, even then it will remain as crooked as ever."

(b) The affix of this case is sometimes omitted; as, *دریا کنارے*, "On the bank of the river," for *دریا کے کنارے پر*, especially in words denoting measure or weight; as, *ایک پھرا چاول کتنے کو بکتا*, "What does a phara of rice sell for?"

### *The Dative.*

71. The dative in English may, for the most part, be rendered into Hindústání by the same case, though the expression "for me," "for my sake," will be translated by *واسطے* or *لیئے* with the geni-



tive ; as, ہمارے واسطے, "for my sake." Motion to a place, and the time when a thing occurs, are expressed in Hindústání by the dative ; as, گھر کو, "to go home"; دن کو, "by day"; رات کو, "at night." When a pronoun or adjective capable of inflection is joined to the noun signifying time, the postposition کو may be omitted ; as, جس وقت, "at which time." The dative is sometimes used after a noun, as Bágh-o-Bahár, p. 112, خوف زندگی, "There is fear for his life." کوہی

### *The Accusative.*

72. As has been already stated, the nominative is often used for the accusative ; for example, where a dative and accusative come together, to avoid the repetition of کو ; as, اُس آدمی کو یہ کتاب دو, "Give that man this book." When the dative is represented by a pronoun, the repetition of the postposition is easily avoided by using the second form of the dative for the pronoun ; as, اُسے ایک روپیہ دو, "Give him one rupee." The accusative is sometimes used elliptically, the verb which governs it being understood ; as, Bágh-o-Bahár, p. 43, پروردگار کی سون, "I swear by God," (*lit.* "an oath by God") where کہاتا ہوں is understood.



*The Ablative.*

73. This case, with the postposition سے, is idiomatically used with the verb کہنا, “to say”; as, مَیْن تو اُس سے کہتا ہوں, “I indeed am telling him.” It may sometimes be rendered into English by the accusative; as, Bāgh-o-Bahār, p. 48, آدمی کو چاہیئے کہ انصاف سے نہ چوکے, “It behoves a man not to miss what is just.” With سے the ablative may be termed the instrumental; as, اُس نے اُس کو تلوار سے مارا, “He killed him with a sword.” With مَیْن it answers to the locative; as, گھر مَیْن ہی, “He is in the house.” Sometimes مَیْن and سے are conjoined; as, اُن مَیْن سے ایک, “One of them” (*lit.* “from among them”); and sometimes وہ گھوڑے پر سے گر پڑا, “He fell from his horse.”

For the case of the agent with نے, *vide* p. 41.

## OF THE PRONOUNS.

74. Where the termination of the verb marks the person the pronoun may be omitted. It has been already remarked that the pronouns of the first and second person remain uninflected before نے in construction with past tenses of active verbs. When, however, between them and نے a word in



apposition with them is introduced, they take the form of the inflection. Thus, *Bágh-o-Bahár*, p. 20,   
 مجھ فقیر نے بڑی چا و چور سے ماباپ کے سائے میں پرورش پائی, “I, the fakír (*lit.* ‘obtained my education’), was brought up under the fond care of my parents.” Similarly we should say *میرے کم بخت کا*, “of me wretched,” not *میرے کم بخت کا*.

The pronoun of the second person singular is seldom used, except in addressing the Deity, or where the object is to express familiarity or contempt. The pronoun of the first person plural is, on the other hand, constantly employed by even the lowest classes when speaking of themselves. Thus, *ہم جانتے ہیں*, “I (*lit.* ‘we’) think.” In speaking of persons of exalted rank, the third person plural is used; as, *اُنہوں نے کہا* or *اُن نے*, “His highness said.” In the grammar of Muhammad Ibrahim the following rules are given for the use of the personal pronouns:—

“1. When the speaker and the person whom he addresses are of the same rank, each should speak of himself in the singular number, and address the other in the second person plural.

“2. A person of superior rank may speak of



himself in the plural number; but this is not considered polite, nor is it thought correct to address even the lowest rank in the singular number.

“3. The pronouns of the third person may be used in the singular, when speaking of any persons in their presence, unless they be of superior rank, when they ought to be spoken of in the plural.

“4. When one person of rank addresses another of the same or superior rank, or speaks of him in his presence, it is most correct to make use of the respectful pronoun آپ, or the great man's title, or some respectful phrase; as, خداوند, ‘your honour’; حضرت, ‘highness,’ and the like, with the third person plural of the verb; and when an inferior addresses a superior, he ought at all times to use similar expressions of respect, suitable to the rank of the person addressed.”

An inferior, speaking of himself in the presence of a superior, uses the words غلام or بَندہ, “slave”; thus, Bágh-o-Bahár, p. 42, — بَندہ گُناہ گارِ تقصیر وارِ ہستی — جو کچھ سزا میرے لائقِ تہہرے سو ہو is guilty, and has erred: whatever punishment seems fitting, let that be inflicted.” Persons of equal rank often use the words فدوی, “Your devoted,” مُخلص, “Your sincere friend,” in speak-



ing of themselves. In relating the words of another the direct form is used instead of the oblique. Thus, in English, we should say, "He says that unless I give him a month's leave he will desert from the service"; but in Hindústání this would be وہ کہتا ہے کہ اگر تم مجھے ایک مہینے کی رضا نہ دو گے تو میں نوکری میں سے بھاگ جاؤنگا "He says that unless *you* give *me* a month's leave then *I* will desert from the service." It is very essential to remember this difference in the idiom of the two languages.

### *The Possessive* اپنا.

75. This pronoun always refers to the noun which is the nominative of the verb. It prevents an ambiguity which sometimes takes place in English; as in "Such a one is taller than his brother," where a doubt might exist as to whether "his own brother" be implied. If such were the case, we should, in Hindústání, use اپنے بھائی سے لڑتا ہے. But if the brother of another person were intended we should then say اُس کے بھائی سے لڑتا ہے. اُپنا is often used for the other possessives; as in the Bágh-o-Bahár, p. 21, اپنا بھی مزاج بہک گیا, "My own mind, too, was perverted."







“Whatever could be contained in my stomach, that I have eaten.”

### THE VERB.

78. Verbs in Hindústání (excepting the aorist and imperative, and the past tenses of transitive verbs, the singular construction of which has been already explained) agree in gender, as well as in number and person, with their nominatives; as, لڑکا بولتا, “The boy speaks”; لڑکی بولتی, “The girl speaks”; لڑکے بولتے, “The boys speak”; لڑکیاں بولتیں, “The girls speak.” If there be two or more nominatives of different genders to the same verb, the latter must be in the masculine gender, provided the nouns be names of rational things; as, وہ دونوں جوڑو خصم آ موجود ہوئے اور ہاتھ جوڑ کر بولے, “They, both husband and wife, presented themselves, and putting their hands together, said.” But where the nouns are names of irrational things, as, بموجب حکم کے مکھیاں مچھر ڈانس بھنگی, “According to the order, flies, mosquitoes, gnats, fleas, wasps, butterflies, came and were present,” the verb generally agrees in gender with the nearest noun.

To shew respect a plural verb is used with



a singular nominative ; as, بادشاہ فرماتے ہیں, “ the king commands.” When there are several nominatives, names of irrational things, in the singular, the verb may be in the singular ; as, ہاتھی اور گھوڑا آیا ہے, “ The elephant and horse have come.”

*Tenses of the Present Participle.*

79. The present tense is sometimes used for the future ; as, غلام آگے ہو لیتا ہے, “ Your slave will precede you ” (*lit.* “ is preceding you ”). The auxiliary تھا of the imperfect is constantly omitted ; as, Bágh-o-Bahár, p. 51, پروہ کم بخت ویسے کیرون سے جیسے ہمیشہ پہنے رہتا تھا حضور مین آتا — بلکہ وہ لباس جاتا, “ But that wretch was coming into my presence with the same clothes as he was always in the habit of wearing, and these, too, were becoming soiled and dirty.” The present is often used for the past in descriptions, in order to bring the scene more clearly before the person to whom the narration is made. Thus, Bágh-o-Bahár, p. 204, آنکھین ملکر جو دیکھتا ہوں تو اُس مکان مین نہ وہ بوڑھا ہے نہ کوئی اور ہے, “ On rubbing my eyes and looking about me I see that neither the old man, nor any one else, is in that place.” The auxiliary present (*is*) is often omitted ; as,



معلوم نہین اس کا انجام کیا ہوگا, "It (is) not known what the result will be."

*Tenses of the Past Participle.*

80. The past tense is often used by servants in replying to an order, where, in English, the present would be used. Thus, if a master were to say ادھر آؤ, "Come here," the answer would be آیا صاحب, "I have come, Sir," for our "coming."

Where two past tenses come together, the occurrence denoted by one of which is antecedent to that of the other, the pluperfect is used in Hindústání, though in English the past indefinite or imperfect is frequently employed. Thus, Bágh-o-Bahár, p. 190, خلقت کا یہ تہتہ بند رہا تھا کہ آدمی, "Such a crowd of people was (lit. 'had been') assembled, that to proceed was difficult."

*The Aorist.*

81. This tense is of very general use. It perpetually occurs in proverbial expressions; as, حاکم ہارے, "If you confute the ruler, he smites you in the mouth"; کہیںچون نہ کمان بزوں نہ پٹھان, "If I do not pull a bow, how shall I be called a



soldier." It expresses doubt, contingency ; as, *Bágh-o-Bahár*, p. 191, مگر جب اُن کا دین قبول کروں, "Except in the case of my embracing their religion"; and *e.l.* کہنے لگا اِس شہر کی یہ رسم ہے کہ جو کوئی اُس بُت کو سجدہ کرے اگر فقیر ہو اور بادشاہ کی بیٹی, "He began to say that the custom of this city is, that whosoever prostrates himself before that idol, though he were but a beggar, and demanded the king's daughter, they would give her to him."

#### *The Future.*

82. The future in Hindústání corresponds to the same tense in English, except where an obligation or command is expressed, as "You shall go," which would be rendered by the infinitive with the impersonal verb چاہیے ; thus تم کو جانا چاہیے ; thus (lit. "To you to go is necessary"), "You shall go."



## APPENDIX I.

|                                                                |                                |
|----------------------------------------------------------------|--------------------------------|
| Active voice, معروف <i>mārúf</i> .                             | حرف استثنا, Adv. of exception. |
| Adjective, نعت <i>nāt</i> , or اسم <i>ism</i> i <i>ṣifat</i> . | حرف سببي or تعليل, — of cause. |
| Adverb, ظرف or اسم تميز or حرف.                                | حرف طرح, — of method.          |
| — of place, ظرف مكان.                                          | حرف شرط, — of condition.       |
| — of time, ظرف زمان.                                           | فاعل, Agent.                   |
| — of affirmation, حرف ايجاب.                                   | Alphabet, حروف تهجي or الف ب.  |
| — of negation, حرف نفي.                                        | مضارع, Aorist.                 |
| — of prohibition, حرف منع.                                     | حرف, Article.                  |
| — of injunction, حرف تاكيد.                                    | حالت, Case.                    |
| — of identity, حرف تخصيص.                                      | فعل متعدي, Causal verb.        |
| — of similitude, حرف تشبيه.                                    | مشترك, Common gender.          |
|                                                                | مركب, Compound.                |



Conditional, شرطی.

Conjugation, تصریف.

Conjunction, عطف or حرف,  
or حرف جمله.

— disjunctive, حرف تردید.

Consonant, حرف صحیح.

Construction, ربط.

Correlative pronoun, جواب  
موصول

Declension, گردان or تصریف  
or صرف.

Defective, ناقص.

Definite, محذود.

Degree, comparative, صیغه  
تفصیل.

— superlative, مبالغه.

Demonstrative pronoun, اسم  
اشاره.

Derivation, اشتقاق.

Diacritical points, اعراب.

Doubling of a letter, تشدید  
or ادغام.

Elision, حذف.

Future tense, مستقبل.

Imperfect tense, استمراری.

Orthography, املا.

Part of speech, کلمه.

Participle, past, اسم مفعول.

— conjunc., اسم ماضی معطوفی.

— present, اسم حالیه.

Passive, مجهول.

Past tense, ماضی.

— indefinite, ماضی مطلق.

— pluperfect, ماضی بعید.

— definite, ماضی قریب.

— future, ماضی متشکی.

— optative, ماضی متمنی.

— conditional, ماضی شرطی.

Person, first, متکلم.

— second, حاضر or مخاطب.

— third, غایب.

Plural, جمع.

Potential, امکانی.

Preposition, حرف جر.



|                                  |                              |
|----------------------------------|------------------------------|
| Present tense, حال.              | Spelling, هج or املا.        |
| — future, حال متشكي.             | Syllable, first, فا كلمه.    |
| Prohibition, نهى.                | — second, عين كلمه.          |
| Pronoun, ضمير.                   | — third, لام كلمه.           |
| Pronoun, reflective, ضمير مشترك. | — fourth, لام ثاني كلمه.     |
| Pronunciation, تلفظ or مخرج.     | Synonymous, مترادف.          |
| Prose, نثر.                      | Syntax, نحو.                 |
| Prosody, عروض.                   | Tense, صيغه or سمي or زمان.  |
| Quiescent, ساكن.                 | Verb, فعل.                   |
| Radical, اصلي.                   | — neuter, لازمي.             |
| Regular, قياسى.                  | — transitive, متعدي.         |
| Rhyme, قافيه.                    | — substantive, رابطه زمانى.  |
| Rule, قانون or ضابطه.            | Verse, نظم.                  |
| Scanning, تقطيع.                 | Vocative, حالت ندا.          |
| Sentence, جمله.                  | Voice, active, صيغه معروف.   |
| Sign, علامت.                     | — passive, مجهول.            |
| Simile, تشبيه or تمثيل.          | Vowel, long, viz. (ي, و, ا). |
| Simple, بسيط.                    | حرف علت.                     |
| Singular, واحد.                  | — short, حركت.               |
|                                  | Uncommon, شاذ.               |
|                                  | Understood, مضمّر or مقدّر.  |



*Days of the Week.*

| <i>Hindústání.</i>     | <i>Hinduwí.</i> |
|------------------------|-----------------|
| Sunday, اتوار.         | رَبِیْبَار      |
| Monday, سوموار or پیر. | سوموار          |
| Tuesday, منگل.         | منگلبار         |
| Wednesday, بدھ.        | بدھبار          |
| Thursday, جمعہ رات.    | برہسپتبار       |
| Friday, جمعہ.          | سُکْرَبَار      |
| Saturday, سنیچر.       | سنیبار          |

*Months.*

|                 |                   |
|-----------------|-------------------|
| April, بیساکھ.  | October, کارِتِک. |
| May, جیٹھ.      | November, اگھن.   |
| June, اساتھ.    | December, پوس.    |
| July, ساون.     | January, ماگھ.    |
| August, بہادون. | February, پہاگُن. |
| September, آسن. | March, چیت.       |



I. *Preceded by the Genitive with* کے

|                       |                          |
|-----------------------|--------------------------|
| آگے, before.          | درمیان, between.         |
| اندر, within.         | ساتھ, with.              |
| اوپر, above.          | سامنے, before, in front. |
| باعث, on account of.  | بسبب, because.           |
| بدل, instead.         | سوائے, besides, except.  |
| بدون, without, sine.  | عوض, instead of.         |
| برابر, equal to.      | قبل, before, anterior.   |
| برائے, for the sake.  | قریب, near.              |
| بعد, after.           | گرد, around.             |
| بغیر } without, want- | لئے, on account of.      |
| بن, بنا } ing.        | مارے, through.           |
| بہتر, within.         | مطابق, conformable with. |
| بیچ, among, in.       | موافق, according to.     |
| پار, beyond.          | موجب, } by means of.     |
| پاس, near, at, with.  | بموجب, }                 |
| پیچھے, behind.        | نزدیک, near.             |
| تہ, beneath.          | واسطے, on account of.    |
| تک, to, up to.        | یہاں, at the abode of.   |

\* Many of which are used also as adverbs.



II. *Requiring the genitive with* **کي**.

|                        |                        |
|------------------------|------------------------|
| بابت, concerning.      | طرح, in the manner.    |
| بدولت, by means of.    | طرف, towards.          |
| بمدد, through the aid. | معرفت, by means of.    |
| جهت, on account of.    | نسبت, } in respect to. |
| خاطر, for the sake of. | بنسبت, }               |

The following PERSIAN and ARABIC PREPOSITIONS are often met with in Hindustani.

|                |                            |
|----------------|----------------------------|
| از, from.      | بے, } without.             |
| آلا, except.   | بلا, }                     |
| ب (prefixed),  | در, في, in.                |
| ب (ditto),     | عند, near, with.           |
| با (separate), | من, عن, from.              |
| با, with.      | مع, with. علي, upon.       |
| بر, on, in.    | ل or ل, to, for. لک, like. |

## ADVERBS OF FREQUENT OCCURRENCE.

|                      |                          |
|----------------------|--------------------------|
| اب, now.             | اُدھر, thither, there.   |
| آج, to-day.          | ایتنا, ایتنا, } so much. |
| آخر, at last.        | اتنا, اتنا, }            |
| اُدھر, hither, here. | ایسا, so, thus.          |



|                         |                               |
|-------------------------|-------------------------------|
| بارہا, often.           | جیون, as, when.               |
| بارے, once, at last.    | جیون کا تیدون, just the same. |
| باہر, without, outside. | دم بدم, perpetually.          |
| بس, enough, well.       | روز روز, daily.               |
| بہت, much.              | زیادہ, more.                  |
| پھر, again.             | سبیرے, } in the morning,      |
| پہلا, first, before.    | سویرے, } early.               |
| تا, to, until.          | سچ, truly.                    |
| تب, then.               | شاید, perhaps.                |
| تدھر, thither.          | علاوہ, besides.               |
| تک, up to.              | فقت, merely, no more.         |
| تہان, there.            | کل, yesterday, to-morrow.     |
| تھوڑا, a little.        | کم, less, little.             |
| تیسا, so.               | کیسا, how?                    |
| تیون, so, thus.         | مت, not, do not.              |
| جب, when.               | ہان, yes, truly.              |
| جدھر, whither.          | ہرگر, ever.                   |
| جلدی, quickly.          | ہنوز, yet.                    |
| جوہین, exactly when.    | یون, thus.                    |
| جہان, where.            | ہمیشہ, always.                |
| جہان کہین, wherever.    | یعنے, that is, namely.        |
| جیسا, as.               | وغیرہ, et cetera.             |



|                         |                        |
|-------------------------|------------------------|
| اگر, if.                | جو, if; کہ, that, viz. |
| اگرچہ, although.        | خواہ, either, or.      |
| اور, but, and.          | گوکہ, although.        |
| بلکہ, moreover, rather. | گویا, as it were.      |
| بھی, also, even.        | کیونکہ, because.       |
| پر, but, yet.           | لیکن, but.             |
| پس, well, on this.      | نہین تو, otherwise.    |
| تاکہ, in order that.    | ہرچند, although.       |
| تو, then, so.           | ورنہ, if not.          |

## INTERJECTIONS.

|                                 |                               |
|---------------------------------|-------------------------------|
| آفرین, blessings on you !       | حیف, or افسوس, alas !         |
| دھن دھن, how fortunate !        | بہا پرے, astonishing !        |
| شاباش, good luck to you !       | dreadful !                    |
| کیا بات ہے, what an affair !    | چھی چھی, pshaw ! fie, fie !   |
| کیا خوب, how good ! well done ! | چل چخی, } begone !            |
|                                 | دُر or دُورھو, } avaunt !     |
| واہ واہ, admirable ! bravo !    | ہی ہی, واء واء, alas !        |
| مرحبا, hail ! welcome !         | او, oh ! [fellow !            |
| خبردار, take care !             | ہاں, ري, رے, ارے, holla ! you |



## APPENDIX II.

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As both the Hindústání (or Urdu) and the Hindi (or Hinduí) languages are written and printed in a variety of characters—with all of which it may be desirable and important that a European resident in India should be acquainted—the editor has thought it advisable to append the following Alphabets, and also to introduce into the reading lessons a few specimens of the different dialects and typographic styles.

For the *Ta'lik* (i.e. “hanging” or sloping) character—in which Persian and Urdū works are generally written and lithographed in India—the student is referred to the plates at the end of the volume. In this character, as well as in two styles of *Nāgari* type, three short stories in the lessons are printed; while the *Nashki*, or genuine Arabic form, is adopted in the dialogues, the extract from the *Ikhwān-us-safā*, and throughout the grammar. A sample of the *Shikasta* (lit. “broken”) or Persian running-hand, usually employed in native correspondence, is likewise appended, as also of the vulgar *Nāgari* writing, along with keys to the same. All of these specimens the learner is recommended carefully to transcribe and study.



## VOWELS.

Initial\* . . . अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*.

Not Initial . . . ऌ *ḷ*, ॡ *ḷī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Initial . . . ल *lri*, ॠ *ṛī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Not Initial . . . ॡ *ḷī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

## CONSONANTS.

|                 | Hard.        |                | Soft.         |                        | Nasal, &c.     |
|-----------------|--------------|----------------|---------------|------------------------|----------------|
|                 | Simple.      | Aspirated.     | Simple.       | Aspirated.             |                |
| Gutturals . .   | क <i>ka</i>  | ख <i>kha</i>   | ग <i>ga</i>   | घ <i>gha</i>           | ङ <i>nga</i> . |
| Palatals . . .  | च <i>cha</i> | छ <i>chha</i>  | ज <i>ja</i>   | झ <i>jha</i>           | ञ <i>nya</i> . |
| Cerebrals . .   | ट <i>ṭa</i>  | ठ <i>ṭha</i>   | ड <i>ḍa</i>   | ढ <i>ḍha</i>           | ण <i>ṇa</i> .  |
| Dentals . . .   | त <i>ta</i>  | थ <i>tha</i>   | द <i>da</i>   | ध <i>dha</i>           | न <i>na</i> .  |
| Labials . . .   | प <i>pa</i>  | फ <i>pha</i>   | ब <i>ba</i>   | भ <i>bha</i>           | म <i>ma</i> .  |
| Semivowels .    | य <i>ya</i>  | र <i>ra</i>    | ल <i>la</i>   | व <i>va</i>            | ◌ <i>ang</i> . |
| Sibilants . . . | श <i>sha</i> | † ष <i>ṣha</i> | ‡ स <i>sa</i> | Aspirates, ह <i>ha</i> | ◌ <i>ah</i> .  |

The mark (◌) termed *anuswāra*, has generally, in Hindi, the sound of *n* in *king*. It assumes the pronunciation of the nasal proper to the character which it precedes: taking, for example, the sound of *m* before a labial, as in संबंध or सम्बन्ध *sambandh*, “connexion.” The silent aspirate (◌:) is termed *visarga*, and answers to the final mute *ṣ* of the Persian alphabet. By some grammarians these two signs are ranked with the vowels, by others with the consonants. It is immaterial which.

\* That is either in a word or syllable.

† Or *ṣa*. The proper utterance of श is effected by applying the tip of the tongue to the forepart of the palate. When compounded it often takes the form of ष, as श्रु (*shru*).

‡ Sometimes sounded *kha*. For further remarks on the Nāgarī letters see Gram. pp. 13—16.



In some printed works we meet with the Devanāgarī character in a form slightly varying from that given above, and in pages 13 and 14 of the Grammar. For the convenience of the student it is here inserted, the alphabet being at the same time a little differently arranged.

## VOWELS.

Short, अ इ उ ऋ लृ ए ओ • anuswāra.

Long, आ ई उ ऋ लृ ऐ औ : visarga.

## CONSONANTS.

|              | Hard. | Soft. | Nasals. | Sibilants. | Semi-vowels, &c. |
|--------------|-------|-------|---------|------------|------------------|
| Gutturals .  | क ख   | ग घ   | ङ       |            | ह                |
| Palatals . . | च छ   | ज झ   | ञ       | श          | य                |
| Cerebrals .  | ट ठ   | ड ढ   | ण       | ष          | र                |
| Dentals . .  | त थ   | द ध   | न       | स          | ल                |
| Labials . .  | प फ   | ब भ   | म       |            | व                |

## VOWELS AND CONSONANTS COMBINED.

अक आका इकि ईको उकु उक् ऋक् ऋक्

*aka ākā iki īkī uku ūkū ṛikri ṛīkṛī*

लृक् लृक् एके ऐकै ओको औकौ अंकः

*lṛiklṛi lṛīklṛī eke aikai oko aukau angkah*

For the KAITHI character see Plate I.



## DEVANĀGARĪ COMPOUND LETTERS.

When two or more consonants meet in the same word, without the intervention of a vowel, they are usually made to coalesce, and form one compound character. This is done either by writing the subsequent consonant under the first, by blending the letters in a particular manner, or by writing them in their usual order, but omitting the perpendicular stroke of each letter, except the last. The letter र (*ra*), when it immediately precedes a consonant, is written above it, in the form of a hook: thus, र्क (*rka*); when it immediately follows one it is written underneath, thus, क्र (*kra*), ग्र (*gra*).

We subjoin a selection of some of the most common and difficult compounds (out of an almost infinite number of possible combinations) in the form of Devanagari type now in most general use.

|              |              |              |              |             |             |
|--------------|--------------|--------------|--------------|-------------|-------------|
| क्क          | क्ख          | क्छ          | क्त          | क्त्य       | क्त्र       |
| <i>kka</i>   | <i>kkha</i>  | <i>kchha</i> | <i>kta</i>   | <i>ktya</i> | <i>ktro</i> |
| क्थ          | क्न          | क्प          | क्फ          | क्म         | क्य         |
| <i>ktha</i>  | <i>kna</i>   | <i>kpa</i>   | <i>kpha</i>  | <i>kma</i>  | <i>kya</i>  |
| क्र          | क्य          | क्ल          | क्व          | क्श         | क्ष         |
| <i>kra</i>   | <i>krya</i>  | <i>kla</i>   | <i>kva</i>   | <i>ksa</i>  | <i>ksha</i> |
| क्ष्ण        | क्ष्म        | क्ष्य        | क्ष्व        | क्ष्न       | क्ष्म       |
| <i>kshṇa</i> | <i>kshma</i> | <i>kshya</i> | <i>kshwa</i> | <i>khna</i> | <i>khma</i> |
| क्ष्य        | क्ष्ण        | क्ष्म        | ग्ग          | ग्घ         | ग्ज         |
| <i>khya</i>  | <i>khṣa</i>  | <i>khsa</i>  | <i>gga</i>   | <i>ggba</i> | <i>gja</i>  |
| गक्          | गद्          | गध           | गन्          | गब          | गभ          |
| <i>gjha</i>  | <i>gda</i>   | <i>gdha</i>  | <i>gna</i>   | <i>gba</i>  | <i>gbha</i> |



|               |                |              |               |                |                |
|---------------|----------------|--------------|---------------|----------------|----------------|
| गम            | गय             | म्य          | ग्र           | म्य            | गल             |
| <i>gma</i>    | <i>gya</i>     | <i>gyra</i>  | <i>gra</i>    | <i>grya</i>    | <i>gla</i>     |
| गह            | घ              | घम           | घ्य           | घ्र            | घव             |
| <i>gha</i>    | <i>ghna</i>    | <i>ghma</i>  | <i>ghya</i>   | <i>ghra</i>    | <i>ghwa</i>    |
| ङ             | ङ              | ङ्य          | ङ्ख           | ङ्ख            | ङ्ख            |
| <i>ngka</i>   | <i>ngkta</i>   | <i>ngkya</i> | <i>ngksha</i> | <i>ngkshwa</i> | <i>ngkha</i>   |
| ङ्ख           | ङ्ग            | ङ्ग्य        | ङ्ग्घ         | ङ्ग्घ्य        | ङ्ग्घ्र        |
| <i>ngkhya</i> | <i>ngga</i>    | <i>nggya</i> | <i>nggha</i>  | <i>ngghya</i>  | <i>ngghra</i>  |
| ञ्म           | ञ्श            | ञ्च          | ञ्छ           | ञ्छ            | ञ्छ            |
| <i>ngma</i>   | <i>ngsa</i>    | <i>chcha</i> | <i>chchha</i> | <i>chchhra</i> | <i>chchhwa</i> |
| ञ             | ञम             | ञ्य          | ञ्छ्य         | ञ्छ्र          | ञ्ज            |
| <i>chna</i>   | <i>chm</i>     | <i>chya</i>  | <i>chhya</i>  | <i>chhra</i>   | <i>jja</i>     |
| ञ्ज           | ञ              | ञ्य          | ञ्र           | ञ्व            | ञव             |
| <i>jjha</i>   | <i>jna</i>     | <i>jya</i>   | <i>jra</i>    | <i>jwa</i>     | <i>ncha</i>    |
| ञ्छ           | ञ्छ            | ञ            | ट             | ट्य            | ट्य            |
| <i>nchha</i>  | <i>nchchha</i> | <i>nja</i>   | <i>tta</i>    | <i>tya</i>     | <i>thya</i>    |
| ठ             | ड              | ड            | डु            | ढ              | ढ              |
| <i>thra</i>   | <i>dga</i>     | <i>dgha</i>  | <i>dda</i>    | <i>dhya</i>    | <i>dhra</i>    |
| ड             | ड्र            | ण            | ण             | ण              | ण              |
| <i>dya</i>    | <i>drya</i>    | <i>nta</i>   | <i>nta</i>    | <i>nda</i>     | <i>ndra</i>    |
| ण             | ण              | ण            | णम            | ण्य            | णव             |
| <i>ndrya</i>  | <i>ndha</i>    | <i>nna</i>   | <i>nma</i>    | <i>nya</i>     | <i>nra</i>     |
| त             | त              | तम           | त्य           | त              | त              |
| <i>tha</i>    | <i>tta</i>     | <i>ttma</i>  | <i>ttya</i>   | <i>ttra</i>    | <i>ttw</i>     |
| त             | त              | त            | त             | त              | त              |
| <i>ttha</i>   | <i>tna</i>     | <i>tpa</i>   | <i>tpa</i>    | <i>tpha</i>    | <i>tma</i>     |
| त             | त              | त            | त             | त              | त              |
| <i>tmya</i>   | <i>tya</i>     | <i>tra</i>   | <i>trya</i>   | <i>tna</i>     | <i>tsa</i>     |
| त             | त              | त            | थ             | थ              | त              |
| <i>tsna</i>   | <i>tsya</i>    | <i>tswa</i>  | <i>thya</i>   | <i>thwa</i>    | <i>dga</i>     |



|             |              |              |             |              |             |
|-------------|--------------|--------------|-------------|--------------|-------------|
| द्व         | द्व          | द्व          | द्व         | द्व          | द्व         |
| <i>dgha</i> | <i>ddba</i>  | <i>dda</i>   | <i>ddha</i> | <i>ddhya</i> | <i>dna</i>  |
| द्व         | द्व          | द्व          | द्व         | द्व          | द्व         |
| <i>dba</i>  | <i>dbha</i>  | <i>dbhya</i> | <i>dma</i>  | <i>dya</i>   | <i>dri</i>  |
| द्व         | द्व          | द्व          | द्व         | द्व          | द्व         |
| <i>ddya</i> | <i>drya</i>  | <i>dnyā</i>  | <i>dra</i>  | <i>dwa</i>   | <i>dhna</i> |
| ध्व         | ध्व          | ध्व          | ध्व         | ध्व          | ध्व         |
| <i>dhma</i> | <i>dhya</i>  | <i>dhra</i>  | <i>dhwa</i> | <i>nka</i>   | <i>nta</i>  |
| न्य         | न्य          | न्य          | न्य         | न्य          | न्य         |
| <i>ntyā</i> | <i>ntra</i>  | <i>ntryā</i> | <i>nthā</i> | <i>nda</i>   | <i>ndra</i> |
| न्य         | न्य          | न्य          | न्य         | न्य          | न्य         |
| <i>ndha</i> | <i>ndhra</i> | <i>nnā</i>   | <i>npa</i>  | <i>npra</i>  | <i>npha</i> |
| न्य         | न्य          | न्य          | न्य         | न्य          | न्य         |
| <i>nma</i>  | <i>nya</i>   | <i>nna</i>   | <i>nsa</i>  | <i>nha</i>   | <i>pta</i>  |
| प्य         | प्य          | प्य          | प्य         | प्य          | प्य         |
| <i>ptyā</i> | <i>pna</i>   | <i>ppa</i>   | <i>pma</i>  | <i>pya</i>   | <i>pra</i>  |
| प्य         | प्य          | प्य          | प्य         | प्य          | प्य         |
| <i>pla</i>  | <i>pwa</i>   | <i>psa</i>   | <i>psyā</i> | <i>bgā</i>   | <i>bja</i>  |
| ब्व         | ब्व          | ब्व          | ब्व         | ब्व          | ब्व         |
| <i>bda</i>  | <i>bdha</i>  | <i>bba</i>   | <i>bbha</i> | <i>bra</i>   | <i>bhya</i> |
| भ्व         | भ्व          | भ्व          | भ्व         | भ्व          | भ्व         |
| <i>bhra</i> | <i>bhwa</i>  | <i>mna</i>   | <i>mna</i>  | <i>mpa</i>   | <i>mpra</i> |
| म्व         | म्व          | म्व          | म्व         | म्व          | म्व         |
| <i>mba</i>  | <i>mbha</i>  | <i>mbhra</i> | <i>mma</i>  | <i>mya</i>   | <i>mra</i>  |
| म्व         | म्व          | म्व          | म्व         | म्व          | म्व         |
| <i>mā</i>   | <i>mna</i>   | <i>msa</i>   | <i>yya</i>  | <i>ru</i>    | <i>rū</i>   |
| र्य         | र्य          | र्य          | र्य         | र्य          | र्य         |
| <i>rka</i>  | <i>rkha</i>  | <i>rka</i>   | <i>lka</i>  | <i>lga</i>   | <i>lpa</i>  |
| ल्य         | ल्य          | ल्य          | ल्य         | ल्य          | ल्य         |
| <i>lya</i>  | <i>lma</i>   | <i>lla</i>   | <i>lla</i>  | <i>lna</i>   | <i>vya</i>  |



|               |              |               |              |              |              |
|---------------|--------------|---------------|--------------|--------------|--------------|
| व्र           | व्न          | व्ण           | शृ           | श्च          | श्च्य        |
| <i>vra</i>    | <i>nva</i>   | <i>vna</i>    | <i>shri</i>  | <i>ṣcha</i>  | <i>ṣchya</i> |
| श्छ           | श्न          | श्म           | श्य          | श्र          | श्ल          |
| <i>ṣchha</i>  | <i>ṣna</i>   | <i>ṣma</i>    | <i>ṣya</i>   | <i>ṣra</i>   | <i>ṣla</i>   |
| श्व           | श्श          | ष्क           | ष्व          | ष्ट          | ष्ट्य        |
| <i>ṣva</i>    | <i>ṣṣa</i>   | <i>ṣhka</i>   | <i>ṣhkha</i> | <i>ṣhta</i>  | <i>ṣhtya</i> |
| ष्ट्य         | ष्ट्र        | ष्ट्र्य       | ष्ट्व        | ष्ठ          | ष्ण          |
| <i>ṣhtyra</i> | <i>ṣhtra</i> | <i>ṣhtrya</i> | <i>ṣhtva</i> | <i>ṣhtha</i> | <i>ṣhna</i>  |
| ष्प           | ष्प्र        | ष्फ           | ष्म          | ष्य          | ष्व          |
| <i>ṣhpa</i>   | <i>ṣhpra</i> | <i>ṣhpha</i>  | <i>ṣhma</i>  | <i>ṣhya</i>  | <i>ṣhwa</i>  |
| स्क           | स्व          | स्त           | स्त्र        | स्त्य        | स्त्व        |
| <i>ska</i>    | <i>skha</i>  | <i>sta</i>    | <i>stra</i>  | <i>stya</i>  | <i>stwa</i>  |
| स्थ           | स्न          | स्प           | स्फ          | स्म          | स्य          |
| <i>stha</i>   | <i>sna</i>   | <i>spa</i>    | <i>spha</i>  | <i>sma</i>   | <i>smya</i>  |
| स्र           | स्य          | स्व           | स्स          | ह्र          | ह्ल          |
| <i>sra</i>    | <i>sya</i>   | <i>sva</i>    | <i>ssa</i>   | <i>hri</i>   | <i>hna</i>   |
| ह्र           | ह्न          | ह्य           | ह्र          | ह्ल          | ह्ल          |
| <i>hna</i>    | <i>hma</i>   | <i>hya</i>    | <i>hra</i>   | <i>hla</i>   | <i>hna</i>   |

N.B. The compound क्ष (kṣha) is often pronounced *chha*, or (by Bengalees especially) *khyā*; thus क्षमा “patience, pardon,” may be spelt either *kshamā*, *chhamā*, or *khyama*; क्षय “loss,” *kshay*, or *khyay*. This letter is frequently included in the Nāgarī alphabet, and reckoned the thirty-fourth consonant. ज्ञ (jna) is commonly pronounced and spelt *gya*, as आज्ञा *āgyā* “a command;” ज्ञान (*gyān*) “knowledge.”

The marks | and || are used to divide hemistichs and distichs, and, in prose, to indicate shorter and longer pauses.



## READING LESSONS.—PART I.

A FEW SHORT SENTENCES OF COMMON USE,

To be transferred by the Student from the Persian into the Roman character, and committed to memory.

|                             |                                              |
|-----------------------------|----------------------------------------------|
| سلام صاحب                   | Good day (lit. peace or safety) to you, sir. |
| تُم کون ہو                  | Who are you ?                                |
| تُمہارا نام کیا             | What (is) your name ?                        |
| تُم کہاں سے آئے ہو          | Where have you come from ?                   |
| تُم کدھر جاتے ہو            | Where are you going ?                        |
| کیا کرتے ہو                 | What are you doing ?                         |
| تُمہارا باپ کون ہے          | Who is your father ?                         |
| کیا تُم انگریزی بول سکتے ہو | Can you speak English ?                      |
| ہندوستانی لکھنے جانتے ہو    | Can you write Hindustani ?                   |
| تُم کیا چاہتے ہو            | What do you want ?                           |
| تُم کہاں رہتے ہو            | Where do you live ?                          |
| کیا بولتے ہو                | What do you say ?                            |
| تُم کیسے ہو                 | How do you do ?                              |
| آج مزاج آپکا کیسا ہے        | How are you to day ?                         |
| تُمہارا عمر کیا ہے          | How old are you ?                            |
| گھر جاو                     | Go home.                                     |



|                            |                              |
|----------------------------|------------------------------|
| تُم جانتے ہو کہ مَین       | Do you know where I          |
| کہان رہتا ہوں              | live? [house.                |
| ہمارے گھر کا رستہ دکھاو    | Shew me the way to my        |
| ادھر آو or آئو             | Come here.                   |
| ادھر جاو or خائو           | Go there.                    |
| جلدی چلو                   | Walk quickly.                |
| آہستہ or دھیمے بولو        | Speak slowly.                |
| پالکی منگاو                | Call a palanquin.            |
| بگی تیار کرو               | Get ready the gig.           |
| گاتی دروازے پر ہی          | The carriage is at the door. |
| ہم کہان جآئینگے            | Where shall we go?           |
| بازار جائے                 | Let us go to the market.     |
| اسکا دام کیا ہے            | What is the price of that?   |
| بہت مہنگا ہے               | It is very dear.             |
| دستوری کیتنا ہے            | How much is the discount     |
|                            | (lit. custom)?               |
| موتیوں کو بلآو             | Call the porters.            |
| تُم کھانا کب کھایا کرتے ہو | When do you dine?            |
| مَین حاضری دیر سے کھایا    | I usually breakfast late.    |
| کرتا ہوں                   |                              |
| مَین بہت ماندہ ہوں         | I am very tired.             |
| ہم بیٹھ جائے               | Let us sit down.             |
| کھانا تیار ہے؟             | Is dinner ready?             |
| میز لگاؤ                   | Lay the table.               |



|                           |                            |
|---------------------------|----------------------------|
| تھوڙي روٽي لاؤ            | Bring a little bread.      |
| پاني لے آؤ                | Give me some water.        |
| يہہ گوشت بہت کچا هي       | This meat is very raw.     |
| يہہ مٿن گوشت اچھا هي      | The mutton is good.        |
| شراب تھنڌا ڪرو            | Cool the wine.             |
| چا بناؤ                   | Get tea ready.             |
| ايڪ پيالہ قہوہ ڪا لاؤ     | Give me a cup of coffee.   |
| بتي لاؤ                   | Bring candles.             |
| چراغ ڪو جلاؤ              | Light the lamp.            |
| دير هو جاتا هي            | It is getting late.        |
| مچھونا مچھايا هي ؟        | Have they made the bed ?   |
| مڃھ ٺيڻد اتي هي           | I am getting sleepy.       |
| او موزے اتارو             | Come, take off my boots.   |
| گل لو                     | Snuff the candle.          |
| چراغ ڪو بجھا دو           | Put out the lamp.          |
| مڃھڪو سویرے جڳايو         | Please wake me early.      |
| ساڙھه پانچ گھنٽے ڪے وقت   | At half-past 5. [it is ?   |
| تم ڄانتے هو ڪتنا بجا هي ؟ | Do you know what hour      |
| جو همنے ڪيا هي سو معاف    | I beg your pardon for what |
| ڪيڃئس                     | I have done.               |
| هم يہہ خوب نہيڻ سمجھ      | I do not well understand   |
| سکته هيڻ                  | this.                      |
| يہہ مقدمہ همين تجويز ڪرنے | We must investigate this   |
| هوگا                      | matter.                    |



SHORT SENTENCES IN THE DEVANĀGARĪ CHARACTER.

To be transcribed in the Roman and Persian characters.

|                       |                              |
|-----------------------|------------------------------|
| चुप रह                | Be silent.                   |
| खबरदार हो             | Take care.                   |
| भूलियो मत             | Do not forget.               |
| हमको मुझफ़ कीजिये     | Please to pardon me.         |
| दिक्क़ मत करो         | Do not bother me.            |
| तुमको फ़ुसत है ?      | Are you at leisure ?         |
| कुछ मुज़ायक़ः नही     | It is no matter.             |
| कुछ दूध पीयो          | Drink some milk.             |
| थोड़ीसी चीनी दो       | Give me a very little sugar. |
| मिस्ररीको देखो        | Give me the sugar candy.     |
| दाहिने फ़िरो          | Turn to the right.           |
| बाये चलो              | Go to the left.              |
| वुह फिर बोलो          | Say that again.              |
| वहां कोई है ?         | Is any one there ?           |
| यिह अच्छा मौसिम है    | This is fine weather.        |
| घटा नमूद हुआ          | It appears cloudy.           |
| आज पानी बसेगा         | It will rain to day.         |
| छाता ले आओ            | Bring an umbrella.           |
| टोपी और कुर्ती झाड़ो  | Brush my hat and coat.       |
| यिह सब कपड़ा मैला है  | These clothes are dirty.     |
| उनको धोबी के पास भेजो | Send them to the washer-     |
|                       | man.                         |



खांसामां को बुलाओ  
 बावर्ची कहाँ है ?  
 बहुत गर्मी है  
 यहां बहुत मखियां हैं  
 यह कौन्सी जानवर है ?  
 वह किसका घोड़ा है ?  
 वह बहुत चालाक है  
 उसका नाम क्या ?  
 वह गोरा है  
 यह फल अच्छा है  
 यह केला कच्चा है  
 ठण्डा पानी लाओ  
 अपने मुंह हाथ धोओ  
 अपने मुंह को पोंछो  
 कंघी लेके सिर झाड़ो  
 दवात कलम कागज़ लाओ  
 यह कागज़ तर है  
 एक चिट्ठी आई है  
 यह खत डाक घर में भजो  
 यह कलम नर्म है  
 तुम्हारा कलम तेरा तेज है ?  
 चौकी लो बैठो

Call the butler.  
 Where is the cook ?  
 It is very hot.  
 There are many flies here.  
 What kind of beast is this ?  
 Whose horse is that ?  
 He is very active.  
 What is his name ?  
 He is a European.  
 This fruit is good.  
 This plantain is unripe.  
 Bring (some) cold water.  
 Wash your face and  
 hands.  
 Wipe your face.  
 Comb your hair.  
 Bring the inkstand, pen,  
 and paper.  
 This paper is damp.  
 A letter has come.  
 Send this to the post.  
 This pen is soft.  
 Is your pen-knife sharp ?  
 Take a chair and sit down.



अंग्रेजी बोल सके हो ?

Can you speak English ?

कहो तो वह क्या कहता है

Tell me what he says.

इस आमीको तुम जानते हो ?

Do you know this man ?

वह नीलाम का काम करता है

He is an auctioneer.

उसका पेशा: तबाबत का है

He is a doctor by profession.

हम टहलनेको जावें

Let us take a walk.

हम कहाँ जाएंगे ?

Where shall we go ?

हम शहरका सैर करें

Let us ramble through the city.

मैं सफ़र को जाता हूँ

I am going on a journey.

तुम तरी या खुश्की जाओगे ?

Will you go by sea or by land ?

हम धूआँकस पर जाएंगे

I shall go by a steamer.

तुमको लोहे की सड़क पर

You should go by rail.

जाना चाहिये

हमारे सब आसबाब तैयार हैं ?

Are my traps all ready ?

किश्ती का भाड़ा कितना होगा ?

What will the boat hire be ?

समुन्दर खूब धीमा है

The sea is quite calm.

अभी भाठा है

It is now ebb tide.

वहाँ एक देंगी है

There is a ferry-boat there.

हमें जाड़ा बहुत लगता है

I feel very cold.

लबादः ले आओ

Bring my cloak.

रुखसत कीजिये

Allow me to say farewell.



Short Stories in the Nāgarī and Persian characters, with translations and grammatical analyses.

### १ नक़ल ॥

एक वज़ीर का बेटा नादान व कुन्द जिह्वा था १ वज़ीरने एक दाना के पास उसे भेजा और कहा कि इस लड़के को तर्बोयत कर शायद कि अक़ल्मन्द हो जावे १ चुनांचि: दाना ने उसके तअलीम में बहुत से कोशिश की पर कुछ फ़ाइदा ना हुआ १ पस लाचार होकर लड़के को उस के बाप के पास फेर भेजा और कहा कि तेरा बेटा अक़िल नहीं हुआ और मुझे दीवान: किया १

۱ نقل

ایک وزیر کا بیٹا نادان و کند فہم تھا وزیر نے  
ایک دانہ کی پاس اسی بھیجا اور کہا کہ اس لڑکی  
کو تربیت کر شاید کہ عقلمند ہو جاوی چنانچہ دانہ نے  
اس کی تعلیم میں بہت سی کوشش کی پر کچھ



فایده نہوا پس لاچار ہوکر لڑکی کو اس کی باپ کی  
پس پھر بہتجا اور کہہا کہ تیرا بیٹا عاقل نہیں ہوا  
اور مجھے دیوانہ کیا

## ۲ نکل

کوئی بنیاں بٹوہی باٹ بھول کے ایک بن میں جا نکللا۔  
وہاں سے وہاں تو کوئی نہ نظر آیا پر ایک جوجی دیکھا دیا۔  
اس نے اسے ڈھونڈتے ہوئے پوچھا ناچ جی آتے ہو کہاں سے آئے  
جا آگے کہاں۔ جواب دیا بابا ہنگولاج جالا مکی ہریدار  
کھڑے ہوئے تو آتا ہوں اور کاشی ہو گدا گوداوری کا مہلا  
کر سے تبنہ رامیشور کو جاؤں گا۔ بنیے نے کہا مہاراج ایک بات  
میں نے سنی ہے۔ بولا بابا ایک نہیں دو۔ کہا مہاراج  
ہم گھڑی ہیں جو دے دے پیرے تو کچھ دوس نہیں۔ آپ فکری ہو  
بٹکے کچھ بھرم گناتے ہو۔ ایک ٹور بیٹ کر کس لیے اپنے بگ-  
وان کا دھیان نہیں کرتے۔ کہا بابا تونے یہ کہا تو نہیں سنی۔

بھاتا پانی نیملا۔ بندا گندیلا ہڈی۔

ساڈو جن رمتا بھلا۔ داگ نہ لاگے کوئی ॥

## ۲ نقل

کوی بنیاں بٹوہی باٹ بھول کے ایک بن میں  
جانکلا وسی وہمان اور توکوی نہ نظر آیا پر ایک جوجی  
دیکھائی دیا اس نے اسی ڈنڈوت کر کے پوچھا ناچہ  
جی آتی ہو کہمان سی اور جاوگی کہمان جواب دیا



بابا هنڪلاج جو لاءِ مڪهي هر دوار ڪر ڇهتر ڪر ڪسي تو آتا هون  
 اور ڪاشي هو ڪنگا ڪو داري ڪا ميلا ڪر سیت بندہ راميشور  
 ڪو جا ونگا بنی نی ڪها مهاراج ایک بات پوچھون جو  
 خفا نہو بولا بابا ایک نہین دو ڪها مهاراج هم ڪر هستی  
 هین جو ویس ویس پهرین تو ڪچھہ دوش نہین آپ  
 فقیر هو بہتک بہتک کیون بہرم ڪنوا تی هو ایک  
 تھور بیشہ ڪر ڪس لپی اپنی بہگوان ڪا دھیان نہین ڪرتی  
 ڪها بابا تو نی یہہ ڪھاوت نہین سنی  
 بہتا پانی نرملا بندھا ڪندھیلا هوی  
 ساوھو جن رمتا بہلا واک نہ لاگی ڪوی

### ३ नक्क

एक दिन अक्बर बादशाह ने बीबल से कोई बात कहके उसका  
 जवाब पूछा। बीबल ने वुह जवाब दिया कि जो बादशाह के दिल  
 में ठहरा था। सुनकर शाह ने कहा कि यिही बात मेरे भी जी में  
 आई है। बीबल बोला कि पीरमुर्शिद यह वुही बात है जो सौ  
 सियनि एक मत। शाह ने कहा कि यह मसल भी तो मशहूर है  
 जो सिर अक्क गुर विद्या। फिर बीबल ने अर्ज की कि जहान्पनाह  
 मिजाज में आवे तो इस बात को आजमा लीजिये। फर्माया बहुत  
 अच्छा। इले बात के सनेही बीबल ने शहर में से सौ अक्कमन्द बुला  
 भेजे और दो पहर रात के वक्क बादशाह के हुजूर उन्हें एक खाली



हौज़ बताकर कहा हुज़ूर का हुक्म है कि इसी वक्क़ हर एक आदमी एक-घड़ा दूध का भर इस हौज़ में ला दाले ॥ हुक्म बादशाही को सनेही हर एक ने अपने जी में यह बात समजके कि जहां निनानवे घड़े दूधके होंगे तहां मेरा एक घड़ा पानी का क्या मालूम होगा पानीही ला डाला। बीबल ने शाहको दिखाया। शाहने उन सब से कहा तुमने क्या समजके मेरे हुक्म को न माना सच कहो नहीं तो बेतरह पेश आउंगा। दिन मे से हरकिसी ने हाथ बान्धकर कहा कि जहान् पनाह ख़ा: मारिये ख़ा: छोरिये गुलाम के जी में यह बात आई कि जहां निनानवे घड़े दूध के होंगे वहां एक घड़ा पानी का क्या मालूम होगा। यह बात सब की ज़बानी सुनकर बादशाह ने बीबल से कहा जो कानों सुने थे सो आंखों देखा कि सौ सियाने एक मत ॥

### ३ नक़ल

ایک دن اکبر بادشاہ نے بیربل سے کوی بات کہی  
اسکا جواب پوچھا بیربل نے وہ جواب دیا کہ جو بادشاہ  
کی دل میں ٹھہرا تھا سنکر شاہ نے کہا کہ یہی بات  
میری بھی جیمین آئی ہے بیربل بولا کہ پیر مرشد یہ  
وہی بات ہے جو سو سیانی ایک مت شاہ نے کہا  
کہ یہ مثل ہے تو مشہور ہے جو سر سر عقل گر گر  
بدیا پھر بیربل نے عرض کی کہ جہان پناہ مزاج میں  
آوی تو اس بات کو آزمائشی فرمایا بہت اچھا اتنی



بات کسی سنتی هی بیر بل نی شهر مین سی سو عقلمند  
 بلا بهیچی اور دو پهر رات کسی وقت بادشاه کسی حضور  
 انہین ایک خالی حوض بتا کر کہا حضور کا حکم ہی کہ  
 اسی وقت ہر ایک آدمی ایک ایک گھڑا دودھ کا  
 بہر کر اس حوض مین لا والی

حکم بادشاہی کو سنتی ہی ہر ایک نی اپنی جی  
 مین یہ۔ بات سمجھکی کہ جہان ننانوی گھڑی دودھ  
 کسی ہونگی تہان میرا ایک گھڑا پانی کا کیا معلوم ہوگا  
 پانی ہی لا والا بیر بل نی شاہ کو دکھایا شاہ نی ان ست  
 سی کہا تم نی کیا سمجھکی میری حکم کو نمانا سچ کہو  
 نہین تو بی طرح پیش آونگا ون مین سی ہر کسی نی  
 ماتر۔ باندہ باندہ کر کہا کہ جہان پناہ خواہ ماری خواہ  
 چھوڑی غلام کسی جی مین یہ۔ بات آئی کہ جہان  
 ننانوی گھڑی دودھ کی ہونگی وان ایک گھڑا پانی کا  
 کیا معلوم ہوگا یہ۔ بات سب کی زبانی سنکر بادشاہ  
 نی بیر بل سی کہا جو کانون سنتی تھی سو آنکھون  
 دیکھا کہ سو سیانی ایک مت



TRANSLATION OF THE  
FIRST STORY.

The son of a vizier (*i. e.* prime minister) was simple and dull of intellect. The vizier sent him to (lit. near, *conf. Fr. chez*) a learned man and told (him) that (or saying) educate this boy, it may be that (or, perhaps) he may become wise. Accordingly the sage took very much pains in instructing him, but to no profit. Well, being helpless (or at his wit's end) he sent the boy back to his father and told (him) saying, thy son has not become wise, but he has driven me mad.

Grammatical Analysis of the same.

*Ek*<sup>1</sup> (one, a), indeclinable numeral or pronoun ; often used for the indefinite article.

*Wazīrkā*<sup>2</sup> (vizier's), gen. sing. of sub. mas. of 2d dec. *kā*, agreeing in gender with the governing noun, viz. *Betā*<sup>3</sup> (son), nom. sing. of sub. mas. 1st dec.

*Nādān*<sup>4</sup> (ignorant), adj. indecl. qualifying *betā*.

*O*, or *wa* (and), conj. *Kund-zihn*<sup>4</sup> (stupid, dull), adj. comp. of *kund* (blunt), and *zihn* (acumen, sagacity).

*Thā*<sup>5</sup> (was) imperf. of sub. verb *honā* (to be), agreeing with its nom. *betā*.

*Wazīrne*<sup>3</sup> (the vizier, or by the vizier), agent of *wazīr*, sub., as above.

*Ek*<sup>1</sup> (one, a), qualifying *dānā* (sage, learned man) :

<sup>1</sup> See Gram. Par. 34. 41, 42, 67.

<sup>3</sup> Par. 25.

<sup>4</sup> Par. 34.

<sup>2</sup> Par. 25, 26, 70.

<sup>5</sup> Par. 58, 66, 78.



*dānā ke*,<sup>1</sup> gen. sing. of *dānā*, sub. and adj. indec. 2d dec. gov. by *pās*<sup>2</sup> (near) postpos. requiring mas. sign of gen. case. *use*<sup>3</sup> (him), acc. sing. of pers. pron. *wuh* (he, she, it) gov. by *bhejā*<sup>4</sup> (sent), past tense of trans. v. *bhejnā*. *aur* (and), cop. conj. *kahā*<sup>4</sup> (said), past tense of *kahnā*, v. trans. *ki* (that, viz.) conj. *is*<sup>7</sup> (this) acc. sing. of pron. *yih*.<sup>\*</sup> *larke ko*<sup>1</sup> (boy), acc. sing. of *larkā*, sub. mas. 1 dec. gov. by *tarbīyat kar*<sup>5</sup> (instruct), imp. 2d sing. of nominal comp. verb *tarbīyat karnā*. *shāyad*<sup>6</sup> (perhaps, it may be), 3d sing. aor. of Persian verb *shāyastan* (to be, happen). *ki* (that), conj. *'aklmand*<sup>7</sup> (wise), adj. indec. *ho*<sup>8</sup> (be, having been), root or past, conj. part. of v. *honā*; but, compounded with *jānā* (to go), forming an intens. comp. meaning "to become." *jāwe*<sup>9</sup> (may go), aor. 3d sing. of v. n. *jānā*. *chunāñchi* (accordingly), adv. *dānāne*<sup>10</sup> (the wise man), agent of *dānā*. *uski*<sup>3</sup> (of him), gen. of pers. pron, *wuh* (he), gov. in gen. fem. by *ta'līm*<sup>11</sup> (instruction), sub. fem. 3d decl. loc. case gov. by *meñ* (in), postpos. *Bahut* (much), adv. *sī* (very), intensive particle fem. (mas. *sā*) in agreement with *koshish*<sup>11</sup> (endeavour), sub. fem. 3d dec. nom. sing. *kī*<sup>12</sup> (made), past tense fem. sing. agreeing with *koshish*. *par* (but), conj. *kuchh*<sup>13</sup> (any), indef. pron. qualifying and

\* *Ko*, the sign of the case, is only used after the noun qualified by the adj. pron.

<sup>1</sup> See Gram. Par. 25, 26, 70.      <sup>2</sup> P. 87.      <sup>3</sup> Par. 38.

<sup>4</sup> Par. 46, 52.      <sup>5</sup> Par. 54, 64.      <sup>6</sup> Par. 81.      <sup>7</sup> Par. 34.

<sup>8</sup> Par. 49, 59.      <sup>9</sup> Par. 62, 64, 81.

<sup>10</sup> Par. 25, 52.

<sup>11</sup> Par. 32.

<sup>12</sup> Par. 46, 52, 65.

<sup>13</sup> Par. 41.



agreeing with *fāida*<sup>1</sup> (profit), sub. mas. nom. sing. 1st dec. *nahū,ā* (was not), comp. of *na* (not) and *hū,ā*<sup>2</sup> past tense of *honā*, agreeing with its nom. *fāida*. *pas* (well, thereon), conj. *lāchār*<sup>3</sup> (helpless, at his wit's end), adj. comp. of *lā* (not), and *chārā* (help). *hokar*<sup>4</sup> (being, having become), past conj. part. of *honā*. *larke ko*<sup>1</sup> (the boy), acc. sing. of *larkā*, gov. by *bhejā*. *uske*<sup>5</sup> *bāp ke*<sup>1</sup> (of his father), gen. sing. of *bāp*, gov. by *pās*<sup>6</sup> (at the side, near), postpos. requiring mas. gen. *pher* (again), adv. *bhejā*<sup>7</sup> (sent), past tense of *bhejnā* (to send), v. trans. *aur* (and) conj. *kahā*<sup>7</sup> (said), past of *kahnā*, v. a. *ki* (that, as follows), adv. *terā*<sup>5</sup> (thy), gen. mas. sing. of pers. pron. *tu*, qualifying *betā*. *'ākil*<sup>3</sup> (sensible, intelligent), adj. n. sing. *nahin* (not), adv. *hū,ā*<sup>2</sup> (has become), past tense of *honā*. *aur* (and), *mujhe*<sup>5</sup> (me), acc. sing. of *main*, 1st pers. pron. gov. by *kiyā*. *dīwāna* or *dewāna*<sup>3</sup> (mad), indec. adj. forming with *karnā* a comp. nom. verb<sup>8</sup> (to madden, drive mad), *kiyā*<sup>9</sup> (made) past tense of *karnā*.

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SECOND STORY.

A certain travelling trader having lost his road wandered (lit. going, issued) into a forest. There no one else met his sight, but a jogee (devotee) presented himself. He (the trader) having prostrated himself

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<sup>1</sup> See Gram. Par. 25.

<sup>2</sup> Par. 52, 59.

<sup>3</sup> Par. 34.

<sup>4</sup> Par. 49, 59.

<sup>5</sup> Par. 38.

<sup>6</sup> Par. 70 & p. 87.

<sup>7</sup> Par. 46, 52, 61.

<sup>8</sup> Par. 54, 64.

<sup>9</sup> Par. 65.



(before him) asked, "My lord, from whence are you coming and whither will you go?" He replied, "My son, having made (the tour of) Hinglaj, Jwala-Mookhee, Hurdwar and Koorchhetr, I am now come (thus far), and having been (to) Kashee (*i. e.* Benares) after performing a pilgrimage to the Mela (religious fair) of the Gunga and Godavery I will go to Rameshwur. The trader said, "distinguished sir (lit. great king), let me ask one question, if you will not be angry." He said "not one (only), two (if you choose, *i. e.* as many as you like)." He (the trader) said, "Respected sir, I am (lit. we are) a householder (or family man), if I (lit. we) wander from country to country, then there is no harm; you (lit. self) are a fakeer (religious mendicant); why, by continually rambling about, do you lose your character. Wherefore do you not, sitting in one place, engage in the contemplation of your God." He (the devotee) said, "Have you not heard this proverb, 'Flowing water is pure; dammed up it may become putrid:' (so, if) a respectable man roams about, it is well; no spot attaches itself (*i. e.* his reputation remains unblemished)."

#### Grammatical Analysis.

*Ko-i*<sup>1</sup> (some, a certain), indef. pron. nom. sing. in agreement with *baniyān*<sup>2</sup> (trader), sub. m. 1st decl. sing. nom. to *jā niklā*, and in apposition with *baṭohi*<sup>3</sup> (traveller), sub. m. 2d decl. sing. nom. deriv. from

<sup>1</sup> Gram. Par. 41.

<sup>2</sup> Par. 35.

<sup>3</sup> Par. 26.



Sans. बाट *bāt*<sup>1</sup> (road), sub. m. 2d decl. (N.B. *bāt*, “a word,” is *fem.* 3d decl.) sing. acc.<sup>2</sup> governed by *bhūl ke*<sup>3</sup> (having mistaken or strayed from), p. conj. part. of v. n. or a. *bhūlnā* (trans. *bhulānā*, caus. *bhulwānā*). *Ek ban men*<sup>4</sup> (into a forest). *ban*, sub. f. 3d decl. abl. or loc. gov. by postpos. *men* (in, into). *jā niklā* (having gone issued); *jā*<sup>5</sup> the root or conj. part. of *jānā*. *niklā*<sup>6</sup> past tense of v. n. *nikalnā* (trans. *nikālānā*, caus. *nikalwānā*); but, together, forming comp. intens. verb, *jā nikalnā*, “to stumble into, to find one’s self in.” *wise*<sup>7</sup> (to him), dat. sing. (original form, instead of the more common, *use* or *usko*) of pers. pron. *wuh*. *wahān* (there), adv. of place, deriv. from *wuh* “that.” *aur* (other) adj. or pron. indec. *to* (indeed, then), adv. or conj. *ko-ī*<sup>8</sup> (any one), forming with *aur* a comp. indif. pron. “any one else.” *na* (not), adv. *naẓar*<sup>9</sup> (sight), sub. f. of 3d decl. nom. sing. *āyā*<sup>10</sup> (came) past tense of v. n. *ānā*, agreeing with its nom. *aur koī*, and forming with *naẓar* a comp. nominal verb, “to come in sight, to appear;” or, if the two words be regarded as unconnected, then *naẓar* may be called the locative with *men* understood. *par* (but), conj.

<sup>1</sup> Gram. Par. 26, 27, 28, 32, 72. <sup>2</sup> i.e. if *bhūlnā* be here taken as a v. a. (to forget, mistake), but if regarded as a v. n. the two words form together a nominal compound verb, *bāt bhūlnā* (to lose one’s way).

<sup>3</sup> Par. 49, 57, 61. <sup>4</sup> Par. 32, 73. <sup>5</sup> Par. 62, 64. III. <sup>6</sup> Par. 52, 64. I. N.B. Verbal roots of more than one syllable, and ending with a consonant, which have any short vowel in the penultimate and *fat, ha* in the final syllable, drop the latter vowel before all affixes beginning with a vowel.

<sup>7</sup> Par. 38, 71.

<sup>8</sup> Par. 41.

<sup>9</sup> Par. 32.

<sup>10</sup> Par. 49, 52, 64. III.



*ek jogī*<sup>1</sup> (a devotee, ascetic), sub. m. 2d decl. (from Sans. योग *yog*, "penance, religious abstraction"), sing. nom. to *dikhā-ī diyā*<sup>2</sup> (shewed himself, appeared), nom. v. n. compounded of *dikhā-ī* (appearance), sub. f. 3d decl. and *diyā* (gave), past tense of v. a. *denā*, "to give." *isne* (he, or by him), agent or inst. case of *yih* 3d pers. or demons. pron., this case being required before v. a. in all tenses formed from the past part. *use*<sup>5</sup> (to him), dat. sing. of demons. pron. *wuh*, governed by *ḍaṇḍawat karke*. *ḍaṇḍawat*<sup>3</sup> (obeisance by prostration), sub. f. 3d decl. governed by (or nom. in comp. with). *karke*<sup>6</sup> (having made) past conj. part. of *karnā*. *pūchhā*<sup>7</sup> (asked), past tense of *pūchhnā*, v. a. *nāth-jī*<sup>8</sup> (my lord), *nāth*, sub. m. voc. 2d decl. -jī, an epithet of respect. *āteho*<sup>9</sup> (are you coming), 2d pl. pres. tense of v. n. *ānā*. *kahān se* (from whence), comp. adverb. *aur* (and), conj. *jā-oge*<sup>10</sup> (will you go), 2d pl. fut. of v. n. *jānā*. *kahān* (where), adv. *jawāb*<sup>3</sup> (reply), nom. (used for acc.) of sub. fem. 3d decl. gov. by, or compounded with, *diyā* (gave), as above. *bābā*<sup>8</sup> (sire, or son), voc. of sub. m. 2d decl. *Hinglāj*, *Jwālā-mukhī*, *Haridwār*, *Karchhetr* (prop. names, see Vocab.). *karke*<sup>6</sup> (having made), past conj. part. of *karnā*, governing *tīrth* or *jātrā* (a pilgrimage), understood; which, again, puts the above proper names all in the gen. case, *kā* being also understood. *to* (then), adv. *ātā hūn*<sup>9</sup> (I am coming),

<sup>1</sup> Gram. Par. 26.<sup>2</sup> Par. 52, 64, III.<sup>3</sup> Par. 32, 68.<sup>4</sup> Par. 38, 52.<sup>5</sup> Par. 38, 71.<sup>6</sup> Par. 49, 57, 65.<sup>7</sup> Par. 49, 52.<sup>8</sup> Par. 26.<sup>9</sup> Par. 51, 60.<sup>10</sup> Page 63.



pres. indic. of *ānā*. *aur* (and), conj. *Kāshē* (prop. name, see Vocab.), sub. 3d dec. loc. case, gov. by *meñ* (in), understood. *ho*<sup>1</sup> (being, or having been), past conj. part. of *honā*. *Gangā Godāwarī kā* (see Vocab.) gen. case of proper names, gov. by *melā*<sup>2</sup> (religious gathering), nom. (used for acc.) of sub. m. 1 dec. gov. by (or compounded with) *kar* (having made), same as *karke*, see above. *melā karnā*,<sup>3</sup> comp. nom. verb, "to visit a *melā*." *Set-bandh, Rām-eshwar ko* (prop. names, see Vocab.), dat. case with v. of motion.<sup>4</sup> *jā-ungā* (I will go), 1 sing. fut. of v. n. *jānā* : *baniye ne* (the merchant), agent of *baniyāñ*, see above : *kahā* (said), see above. *Mahārāj* (great king), voc. of comp. sub. 2d decl. *ek* (one), num. adj. qualifying *bāt* (word), nom. (for acc.) of sub. f. 3d decl. gov. by *pūchhūñ* (let me ask, or I will ask), aor., 1 per. sing. of v. a. *pūchhnā*. *jo* (if), conj. *khafā* (angry), adj. indec. *naho* (you be not, or will not be), 2d pers. pl. aor. of v. *honā*, with negat. particle *na* prefixed. *bolā* (he said), past tense of *bolnā*. *babā* (father, or son). *ek nahīñ do* (not one, two). *kahā* (he said). *Mahārāj* (lit. great king, sir), voc. sing. of sub. mas. 2d decl. *Ham* (we), 1st pers. pron. nom. pl. (used for sing.). *girhastī* (householder, or householders), nom. sing. or pl. of sub. mas. 2d decl. *haiñ* (are), 1st pers. pl. pres. tense of *honā*. *jo* (if), conj. *des des* (from country to country), adverbial compound. *phireñ* (we roam), 1st pers. pl. aor. of v. n. *phirnā* (to turn, to ramble).

<sup>1</sup> Gram. Par. 57, 59.<sup>2</sup> Par. 25, 69, 72.<sup>3</sup> Par. 64, III.<sup>4</sup> Par. 71.



*to* (then). *kuchh* (any). *dosh* (fault), nom. sing. of sub. mas. 2d decl. nom. *to hai* (is) understood. *nahīn* (not). *āp* (self, "your honour"), nom. (to *ho*) sing. (but requiring, when thus used, verb in 2d or 3d pers. plur.) of possessive or reflective pron. *āp*, gen. *āp kā*.<sup>1</sup> *faḳīr* (a darvesh or mendicant devotee), nom. sing. of sub. mas. 2d decl. *ho* (are), 2d pers. pl. pres. tense of *honā*. *bhatak bhatak* (wandering about), adverbial compound, root (reduplicated) of v. n. *bhatak nā*. *kyūn* (why), adv. *bharam* or *bhram*.<sup>2</sup> (character), sub. m. 2d decl. nom. used for accus. gov. by *gañwāte ho* (are you losing), pres. tense 2d pers. pl. of v. a. *gañwanā*. *ek* (one) *thaur* (place), sub. f. 3d decl. possess. case, gov. by *meñ* (in) understood. *baiṭh kar* (sitting, or, having sat down), past. conj. part. of v. n. *baiṭh nā*. *kis liye* (for what (reason)? why?) gen. (*ke* understood) of interrog. pron. *kaun* (who? what)? with postpos. *liye* (for, on account of), requiring mas. sign of gen. case. *apne* (your own), inflec. form of possess. pron. *āp*.<sup>1</sup> (self), agreeing with *bhagwān-kā* (of God), sub. mas. 2d decl. gen. gov. by *dhyān* (meditation), sub. m. 2d decl. nom. used for acc.<sup>2</sup> gov. by *karte* (you make) 2d pl. indef. tense of v. a. *karnā*. *nahīn* (not), adv. *kahā* (he said), *bābā* (son), *tūne* (thou, by thee), agent of 2d pers. pron. *tu*. *yih* (this), demons. pron. nom. sing. agreeing with *kahāwat*.<sup>2</sup> (proverb), sub. fem. 3d decl. nom. sing. *nahīn* (not), *sunī* (heard), past tense, fem. agreeing with *kahāwat*.

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<sup>1</sup> Gram. Par. 40, 74.

<sup>2</sup> Par. 69, 72.



*bahtā*, (flowing), pres. part., used as adj. of v. n. *bahnā*, and agreeing with *pānī* (water), sub. mas. sing., 2 decl. nom. to *hai* understood. *nirmalā* (pure), adj. nom. sing. mas. agreeing with *pānī*. *bandhā* (confined), past part. mas., used as adj. of *bandhnā*, "to be bound." *gandhīlā* (putrid), adj. mas. sing. deriv. from *gandha* (smell). *ho-e* (it may become), aor. 3d pers. sing. of v. *honā* : *sādhū* (honest), adj. in agreement with *jun* (man, person), sub. m. or f. 2d decl. sing. nom. to *ramtā* (roams), indef. tense, 3d pers. sing. of v. n. *ramnā*. *bhalā* (well), adv. or sometimes adj. *dāg* (for *dāgh*, spot, taint), sub. m. 2d decl. sing. nom. to *lāge* (attaches itself), Braj for *lage* aor. 3d pers. sing. of *lāgnā*. *ko-ī* (any), indef. pron. agreeing with *dāg*.

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MISCELLANEOUS NOTES ON THE  
THIRD STORY.

*Koī bāt kahke*, "having made some remark."

*Uskā jawāb pūchhā*, "asked his reply (to it)."

*Yihī bāt mere bhījē meṇ ā-ī hai*, "this very idea (or notion) has come into my mind also." The postpositions are sometimes written in connection with the word governed; as *جیمین*, and sometimes separately, as *جی مین*. *ā-ī*, contracted for *āyī*, fem. of past tense (or part.) of *ānā*, "to come."

*Yih wahī bāt hai*, "this is just," (an illustration of) "that saying;" lit. "this is that very word or thing." Observe in how many senses *bāt*, even in this short story, must be taken.



*Jo*, "to wit, viz." *Sir sir 'akl, gur gur bidyā*, "every head has its own sense, every teacher his own science." *gur*, contracted for *guru*. This, and *sir*, are in the gen. case, *kī* and *kā* being understood, as well as the verb *hai*.

*Bīrbalne 'arz kī kī*, "Birbal remarked;" lit. "by Birbal representation (was) made that."

*Jahān-panāh, mizāj men āwe*, "if it be agreeable to your majesty; lit. "world's asylum, (if) into (your) disposition it come." *Jahān-panāh*, compound expression, for *jahān kā panāh*: conf. Eng. "ship-board," or "board-ship," "seaside," &c.

*To is bāt ko āzmā līje* (for *lījiye*), "then please put this matter (or saying) to the test." *āzmā-lenā*, intensive comp. verb. *Firmāyā*, "he said," lit. "ordered; an observation of majesty being tantamount to an order. *Itnī bāt ke sunte hī*, "on hearing this;" lit. "on the hearing of so many words."

*Sau 'aklmand*, "a hundred sages." Observe, with numerals, the singular form of a noun, whether in the nominative, or any other case, is generally preferred to the plural. *Bulā bheje*, (were) "sent for," lit. "calling, sent," an intensive compound, *bheje*, pl. agreeing with *sau 'aklmand* as plural in sense, though not in form.

*Do pahar rāt ke wakt* (*par* being understood), "at midnight;" lit. "(at) the time of two watches (of the) night."

*Bādshāh ke huzūr, sup. men. Huzūr kā*, "of his majesty," lit. "of the presence."



*Merā-ek gharā pāni kā kyā ma'lūm hogā*, "will my one pot of water be perceived;" *kyā* in such sentences is merely the sign of a question and need not be translated. *Pānīhī*, "only water."

*Tumne kyā samajhke*, &c. "what did you suppose that you did not obey my command?" *nahin to beṭarah pesh ā-ūngā*, "otherwise I shall make you suffer for it," more lit. "I shall treat you unmannerly."

*Jo kānoñ sunte the*, the termination *oñ* seems here added either by way of emphasis (as in such phrases as *barsoñ guzre*, i. e. "years — many years — have elapsed"), or for euphony, to answer to *ankhoñ*, after which *-ne* is to be here understood. *Sau siyāne*, &c., "a hundred sages are of one opinion." *siyāne*, gen. sing. sup. *kī*.



## TO SPECIMENS OF PERSIAN AND NAGARĪ WRITING.

## I. NAS-TA'LIK LETTERS, SEPARATE AND COMPOUNDED.

PLATE II.—1. *a, b, j, d, z, r, z, s, sh, z, t, ɛ, f, k, k, k, l, m, n, w, h, hhhɤ, lā, ʿ, y, y.*

2. *bā, bt, bh, bd, br, bs, bsh, bz, bt, bɛ, bf, bk, bk, bl, bm, bn, bw, bɤ, bhɤ, blā, by, by.*

3. *jā, jt, jh, jd, hr, hr, js, jsh, hz, ht, hɛ, jf, jk, jk, jl, hm, hn, hw, jɤ, jhɤ, jlā, hy, jy.*

PL. III.—4. *sā, st, sj, shd, sr, ss, ssh, sz, st, sɛ, sf, sk, sk, sl, sm, sn, shw, sɤ, shɤ, slā, sy, sy.*

5. *ṣā, st, sj, sd, sr, ss, ssh, sz, st, sɛ, sf, sk, sk, zl, sm, sn, zw, sɤ, zɤ, zlā, sy, sy.*

6. *tā, tt, tj, td, tr, ts, tsh, tz, tt, tɛ, tf, th, th, zl, tm, zn, tn, tɤ, zɤ, tlā, ty, ty.*

PL. IV.—7. *ɛā, ɛt, ɛj, ɛd, ɛr, ɛs, ɛsh, ɛz, ɛt, ɛɛ, ɛf, ɛk, ɛk, ɛl, ɛm, ɛn, ɛw, ɛɤ, ɛhɤ, ɛlā, ɛy, ɛy.*

8. *fā, ft, fj, fd, fr, fr, fs, fsh, fz, ft, fɛ, ff, fk, fk, fl, fm, fn, fw, fɤ, fhɤ, flā, fy, fy.*

9. *kā, kt, kj, kd, kr, ks, ksh, kz, kt, kɛ, kf, kk, kk, kl, km, kn, kw, kɤ, khɤ, klā, ky, ky.*

PL. V. — 10. *mā, mt, mj, md, mr, ms, msh, mz, mt, mɛ, mf, mk, mk, ml, mm, mn, mw, mh, mhɤ, mlā, my, my.*

11. *hā, ht, hj, hd, hr, hr, hs, hsh, hz, ht, hɛ, hf, hk, hk, hl, hm, hn, hw, hh, hhhhhɤ, hlā, hy, hy.*

12. *abjd, hwz, hty, klmn, sɛfɤ, krsht, shkz, zɛgh, lā, alɛbd, almznb, alfkyr, ɛbyd, allh ḥsyny shryrn rkḡm ghfr, znwbh.*



## PLATE VI.—ANNOUNCEMENT OF AN EXHIBITION.

## 1. IN URDU, PERSIAN CHARACTER.

*Lohe kī sarāk par gārī chalāne kī tadbīronī kā ishtihār.*

*Mashhūr hai, ki Wilāyat mein ahl i'ilm o hunar ne huchh din se lohe kī sarāk par bhāph ke zor se gārī chalā-ī hāi. Inshā Allāh, bi-l-fi'l Kāshī ke ra,ison par yih bāt, ki kyunkar hai sābit ho jā-egī. Chunānchi Jūn Mahīne kī tīsriñ (31) tārīkh, o Julāi kī pahli tārīkh, chār chār baje, Kāmpānī Bahādur ke kālej mein jalsa hogā, aur us waqt Mirzāpūr kā Pādrī Medar (Mather) shāhib is 'ajā-ib o gharāib mājre ko bayān karegā, aur ek gārī bhī bhāph hī ke zor se lohe kī sarāk par chalānegā. Ba'd iske, shāhib-i-mazkūr gārī chalāne kī do aur tadbīronī ka, ya'ne hanā aur bijli kī, zikr karegā. Siwāe iske, ek turfa tamāsha, ki kyūnkar tār aur bijli wālī kal ke wasīle se shāhī khabar saikronī kos gharī bhar pahunchā sakte, zahūr mein ānegā. Jo ra,īs jalsa-i-mazkūr mein sharīk hū-ā chāhe, zarūr hai ki ek chhapī hū-ī tās ko kharīd leñ, aur mu'aiyan waqt mein tashrif lāke chaprāsī ke hāth mein guzrāne, wa-illā bāryāb na hogā.*

*Tās kī kīmat ek rupiyyā; aur agar ma'iyāl o itfāl āyā chāhe, to fī larke āth āna hogī.*

*Jo koī ra,īs 'azīm tashrif lāyā chāhen, munāsib hai ki pahle ittīlā' karen, tā ki kursī unke liye rakhe rahe.*

*Mirzāpūr, 16 Jūn 1847.*



PLATE VII.—THE SAME IN HINDĪ, NĀGARĪ CHARACTER.

*Lohe kī sarāk par gārī chalāne kī upāyon kā samāchār.*

*Wuh chamatkārī kī bāt jo Wilāyat mein prasidh hai, ki gārī sarāk par bhāph kī sāmārthya se chaltī, so āj kal Kāshī bāsiyon par pragat hogī; ki Jūn mahīne kī tīswin tarīkh, āur Julāi mahīne kī pahlī tarīkh, chār chār baje, Kampanī bahādūr ke pātshāle mein sabhā hogā; aur us samai Mirzāpūr kā Pādrī Medar shāheb us āshcharj kā bhed barān karegā, aur ek gārī ko bhāph hī se lohe kī sarāk par chalāvegā. Iske uparānt gārī chalāne mein pawan aur bijlī kis rīt se kām ātī barān hogā. Phir kyunkar tār, aur bijlī-nālī kal ke dwāre se, samāchār saikron kos pramāṇ gharī bhar pahunchā sakte haiṅ barān hogā. Jo koī is āshcharj ko dekne aur barān sunne ko ichchhā rakhe awashya hai ki chhapī huī tās mol le, aur thīk samai mein āke chaprāsī se bhenṭ karen. Jiske hāth mein tās na ho us sabhā mein praves na hogā. Ek ek tās kā dām ek rupayā hogā, aur larke bālīn samet jo āven to ek ek larke ke liye ādhā dām ho.*

*Tās pātshāle ke shāhibān aur Maklaud (McLeod), shāheb, aur Āmanī (Ommaney), shāheb, aur Daktar Bātar (Dr. Butter), shāheb aur sab Pādrī shāhibān ke yahān mileṅge.*

*Jo koī barā barā manushya āne kī ichchhā kare to pratham hī se samāchār bhej den, ki uske nimitya kursī rakhī rahe.*

*Mirzāpūr, 16 Jūn, 1847.*



PLATE VIII.—TA'LĪK AND VULGAR KAITHĪ.

COPY OF AN AGREEMENT WRITTEN AND ATTESTED AT POLICE OFFICE,  
BENARES.

*Main Rām sahāi, kaum Kurmī-jaisnār, o Rām Kaliyā jorū merī, rahnewāla mauẓa'-i-Rāmpur, pār-gana-i-Sahsurām, zila-'i-Shāhābād kā hūn. Chūnki musāmmā Mirchhiyā laṛkī merī hai, basabab tahīdastī ke parwarish laṛkī mazkūr kā mujhe nahīn ho sakā; isliye laṛkī mazkūr ko wāste parwarish ke janāb Pādrī Isma'l sāhib, (ko) sākin Killa' Kohna, bakhūshī apne ke sapard kardiya hai. Agar ba'd likhne is waṣīka ke koī wāriṣ, khwāh dād-khwāh, muzāhim darbāb laṛkī ki ho, to jo abad hai uskā zima mere hai, iswāste yih chand kalima baṭarīk dastāwez ikrār nāma ki likhī diyā ki waqt par kām āwe aur sanad ho-e. Tārīkh Āgast sinn 1848, 'Iswī.*

*Kātib-ul-hurūf.*

*Karnīlās Kristyan.\**

*ba kalami sidk. Fakat.*

*(The father's mark) 'Alāmat Nishānī.*

*Signature and designation of witnesses and party.*

|                          |                        |                      |
|--------------------------|------------------------|----------------------|
| <i>Lachman sā (kin).</i> | <i>Gujgu kurmī</i>     | <i>Lī (khnewāla)</i> |
| <i>Nadeshwar shahr</i>   | <i>Sa (kin) Rāmpūr</i> | <i>Ramsahāi</i>      |
| <i>Banāras, wā</i>       | <i>Pargana</i>         | <i>Kurmī wo</i>      |
| <i>Karnīlās.</i>         | <i>Sahsarām</i>        | <i>Rāmkalī-ā.</i>    |
|                          | <i>Zilla Ārā</i>       | <i>āge karār†</i>    |
|                          | <i>Bāp ka nām (?)</i>  | <i>Nāma, līkhā</i>   |
|                          | <i>Ramsahāy;</i>       | <i>so sahī,</i>      |
|                          | <i>wā Karnīlās.</i>    | <i>wā Karnīlās.</i>  |

\* Cornelius Christian.

† ikrār.



HINDĪ IN KAITHĪ, PRINTED CHARACTER.

LŪKLIKHITA SUSAMĀCHĀR.

16. *Solahwān parbba.**Dhanawān au daridrakā drishtānt.*

*Koi dhanawān thā jo lāl au mihīn bastr pahartā au din din sukhse khātā pītā rahtā thā. Aur Iliyāsar nām hoī kangāl thā jo ghā-onse bharā ho dhanawānke phāṭak par rakhā gayā, aur un chūrchāronse jo uske bhojanse bach rahte the khāne chāhtā thā ; kutte bhī āyake uske ghā-onko chāṭte the ; kuchh din pīchhe kangāl mar gayā au swargī dūtonse Ibrāhīm ke nikat pahunchāyā gayā.*

*Dhanawān bhī mar gayā au gārā gayā ; parantu paralokmen dukhīt ho uparko drishti kar, atī dūurse Ibrāhīm ho au uske nikat Iliyāsar ko dekh chillāke bolā ki, he pitā Ibrāhīm, mujhpar dayā karke Iliyāsarko bhej dījiye, ki wuh apanī angulī ke chhorke jalmen dubāke merī jībho thandhī kare, kyonki main is āgkī jwālāse kalaptā hūn. Parantu Ibrāhīmne kahā ki, he putr, smaraṇ kar ki tūne, sangsārmen ho, apanī achhī bastū pā-in, au Iliyāsarne waisāhī burī bastu : au ab wuh shāntī pāotā hai au tū kalaptā hai. Hamāre au tumhāre bīchmen aīsā barā antar hai ki is sthānke log us sthānmen, aur us sthānke log is sthānmen, āne jāne nahīn sakte hai. Tab usne kahā ki, he pitā, main terī binatī kartā hūn, mere pitāke gharmen pānch bhū-ī mere hai; unko sākshī deneko Iliyāsarko bhej dījiye, na hove ki we bhī is pīrāke sthānmen āwen. Ibrāhīmne kahā ki Mūsā au bhavishyadbaktā-onke granth unke nikat hai, chāhiye ki we unkī sunen. Usne kahā ki he pitā Ibrāhīm, so nahīn, parantu jo mritakonmense koī unke nikat jāwen to we man phirāwenge. Ibrāhīmne kahā ki jo we Mūsā au bhavishyadbaktā-onkī bāt nā sunen, to mritakonmense kisīke uṭhneke kūrānse we nahīn mānenge.*



## PLATES XI. AND XII.—SHIKASTA PERSIAN.

The two specimens of the *Shikasta* Persian hand (Romanized below) the Editor has taken the liberty of extracting from a valuable work entitled “Appendice aux Rudimens de la langue Hindoustání,” by that accomplished Oriental scholar, M. Garcin de Tassy.

## FIRST LETTER.

*Ṣāhib luṭf farmāne wāle dostonke Mistar Fīlam Lū-is (Mr. William Lewis) Ṣāhib Bahādur ko salāmat.*

*Āpne mujhe āj shām ke waqt jo khānā khāneko neotā hai main basar o chashm hāẓir huñ, lekin is muṣibat zada kā dil kahīñ jāneko nahīñ chāhtā, aur kahtā hai ki is muṣibāt kī ḥālat meñ aisi bāteñ kyā zarūr? Pas main hāth jor ke baṣad inkisār iltimās kartā huñ ki is ’āṣī ko apne khūshī se mu’āf āur mā ’zūr rakhiye, to āpkī kamāl mihrbānī hai. Illā āpkī luṭf aur mihrbānī se is ’āṣī ko inkār nahīñ. Yih ’āṣī bahar ḥāl āpne wāda ke ibhā-ī aur āpke pās khātīr se lāchār hai: kuchh ’uzr nahīñ kar saktā. Magar āpkī khūshī ke sāth yih chāhtā hūñ. Ziyāda kyā tasdī’ de-ūñ?*

(Signed)

*Shāh Mīr.*

## SECOND LETTER.

*Ṣāhib Bahādur wālā-ḥadr ko salāmat.*

*Āj Pīr ke din meñ bāra (12) baje us Ulaṭ Soth sī haus\* meñ āyā thā aur wakīl ṣāhib se bhī mulākāt hū-ī; lekin āpke na hone se na main kuchh kah sakā aur na wakīl ṣāhib. Ek baje meñ āpke rāh dekh dekh kar ghar phir gayā. Āp jis din aur jis waqt āpko yahāñ, ia’ne Ullāsī Soth haus meñ ānā ho mujhe likh bhejiye. Main us din aur us waqt yahāñ pahunchūngā.*

---

\* The English word “house.”







For Plate I., see after Plate VII.







ابج دوزش شش طمع  
ق ک ل م ن و ه ه ل ل ا ا ی ی

باب ج بد بر بس شش طمع  
بق ک ب ل م ن و ه ه ل ل ا ا ی ی

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الشيخ الفاضل



4

سایست سچ شد سرش شش سطر سعه  
 سق سگ سل سم شون سه سلا سی

5

صا صت صج صد صر ش ض صط صع  
 صق صک ضل صم صن صو صه ضلاهی

6

طا طت طج طد طر طش طض طط طع  
 طق طک طل طم طن طو طه طلا طی



بسم الله الرحمن الرحيم  
الحمد لله رب العالمين  
والصلاة والسلام على  
سيدنا محمد وآله الطيبين  
الطاهرين

وآلهم أجمعين  
اللهم صل على محمد  
وآله الطيبين الطاهرين  
الذين هم خير خلقك  
أجمعين

اللهم صل على محمد  
وآله الطيبين الطاهرين  
الذين هم خير خلقك  
أجمعين



7

عاعت عج عدع عس عش عس عطع  
عق عك عل عم عون عمه علا عی

8

فافت فج فدف ففس فش ففط فف  
فق فك فل فم فو فو فو فف فف

9

كاك كج كد كس كش كض كط كع  
كق كك كل كم كن كو كه كلا كی



این کتاب از کتابخانه  
موزه و کتابخانه  
جمهوری اسلامی ایران

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موزه و کتابخانه  
جمهوری اسلامی ایران



10

ماستج مد مر مس شش مضط مع  
موق ماك مل مم من موج مه ملا می

11

ماستج مد مر مس شش مضط مع  
موق ماك مل مم من موج مه ملا می

12

اجب دنو حطی کلین قششت کد ضطع لا  
البع المذب الفقیر عبد اللہ سیدی برین غفر ذنبه



سازمان کشتی رانان

کشتی رانان

کشتی رانان

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کشتی رانان



# نوبے کی سترک پر گاری چلانے کی تدبیر کا اشتہار

مشہور بھی کہ ولایت میں اہل علم و ہنر نے کچھ دن سے نوبے کی سترک پر بھاپھ  
کے زور سے گاری چلائی تھی ان شاء اللہ بالفعل کاشی کے رئیسوں پر یہ بات کہ کیونکر بھی  
ثابت ہو جائیگی چنانچہ جون مہینے کی تیسویں تاریخ و جولائی کی پہلی تاریخ چار بجے  
کمپنی بہادر کے کالج میں جلسہ ہو گا اور اس وقت مرزا پور کا پادری سید صاحب  
اس عجیب و غریب ماجرے کو بیان کر لگا اور ایک گاری بھی بھاپھ ہی  
کے زور سے نوبے کی سترک پر چلا دے گا بعد اسکے صاحب مذکور گاری چلانے  
کی دو اور تدبیروں کا سامنے ہوا اور بجلی کی ذکر کرے گا سوائے اسکے ایک  
طرفہ تماشا کہ کیونکر تار اور بجلی والی کل کے وسیلے سے صحیح خبر سیکڑوں کو  
گھڑی بھر میں پہنچا سکتے طہور میں آویگا جو رئیس جلسہ مذکور میں شریک ہوا  
چاہے ضرور بھی کہ ایک چھپی ہوئی تاس کو خرید لیویں اور زمین وقت میں لٹرف  
لاکے چیرا اسی کے ہاتھ میں گزرا نے والا باریاب نہوگا +

تاس کی قیمت ایک روپیہ اور اگر عیال و اطفال آیا جائے تو فی لڑکے  
آٹھ آنہ ہوگی

جو کوئی رئیس عظیم تشریف لایا جائے اس میں مناسب بھی کہ پہلے اطلاع کریں تاکہ گری

انکے لئے رکھی رہے \*

مرزا پور ۱۶ جون ۱۸۷۷







लोहे की सड़क पर गाड़ी चलाने की उपायों का समाचार ॥

Pl. 7.

बुढ़ चमतकारी की बात जो बिलायत में प्रसिद्ध है कि गाड़ी सड़क पर भाफ की सामर्थ्य से चलती सो आज कल कारी बासियों पर प्रगट होगी। कि जून महीने की तीसवीं तारीख और जुलाई महीने की पहली तारीख, चार चार बजे कमपनी बहादुर के पाठशाले में सभा होगा और उस समय मिरजापुर का पादरी मेहर साहेब उस आश्चर्य का बेवर्णन करेगा और एक गाड़ी को भाफ ही से लोहे की सड़क पर चलावेगा। इस के उपरांत गाड़ी चलाने में पवन और बिजली किस रीत से काम आती बर्णन होगा। फिर कयंक तार और बिजली वाली कल के द्वारे से समाचार सैकड़ों कोस प्रमाण छड़ी भर पहुंचा सकते हैं बर्णन होगा\* जो कोई इस आश्चर्य को देखने और

बर्णन सुनने की इच्छा रखे अवश्य है कि छपी हुई तास मोल ले और ठीक समय में आके चपरासी से भेंट करें। जिस के रूप में तास न हो उस सभा में प्रवेश न होगा। एक एक तास का दाम एक रुपया होगा और लड़के बालों समेत जो आवें तो एक एक लड़के के लिये आधा दाम हो

तास-पाठशाले के साहिबान और मकलौड साहेब और आमनी साहेब और डाक्टर बठर साहेब और सब पादरी साहिबान के यहाँ मिलेंगे\*

जो कोई बड़ा बड़ा मनुष्य आने की इच्छा करे तो प्रथम ही से समाचार भेज दे कि उस के निमित्त कुरसी रखी रहे\*

मिरजापुर १६ जून १८८७ ईसवी ॥







## THE KAITHI CHARACTER,

in which the Hindui is usually *written*, and many works, intended chiefly for the more illiterate classes, are now frequently printed, is here subjoined.

## I. AS PRINTED.

## VOWELS.

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए e, ऐ ai, ओ o, औ au,  
 °ang, °ah

## CONSONANTS.

|      |       |     |      |      |     |      |
|------|-------|-----|------|------|-----|------|
| क k  | ख kh  | ग g | घ gh | ङ ng | ह h |      |
| च ch | छ chh | ज j | झ jh | ञ ñ  | य y | श sh |
| ट t  | ठ th  | ड d | ढ dh | ण ñ  | र r | ष sh |
| त t  | थ th  | द d | ध dh | न n  | ल l | स s  |
| प p  | फ ph  | ब b | भ bh | म m  | व v |      |

## II. AS COMMONLY WRITTEN,

the letters being suspended from a continuous top-line.

## CONSONANTS.

## VOWELS.

|      |      |      |   |   |        |    |      |   |
|------|------|------|---|---|--------|----|------|---|
| क    | ख    | ग    | घ | ङ | ह, ह   |    | अ    | आ |
| च    | छ    | ज, य | झ | ञ | य, ऐ   | शं | इ    | ई |
| ट    | ठ    | ड    | ढ | ण | र      | व  | उ, ङ | ऊ |
| त, त | थ    | द    | ध | न | (त, य) | स  | ए    | ऐ |
| प    | फ, फ | ब    | भ | म | व      |    | ओ    | औ |



THE UNIVERSITY OF CHICAGO

IN THE DEPARTMENT OF THE HISTORY OF ARTS  
AND ARCHITECTURE  
AND IN THE DEPARTMENT OF THE HISTORY OF LITERATURE  
AND LANGUAGE

BY  
J. H. M. J. VAN DER BEEK  
AND  
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|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-----|

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| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-----|

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HINDI IN KAITHI CHARACTERS,  
Luke, Chap. XVI. v. 19, &c.

लूकलिपित सुसमायान।

१६ सोलहवां पर्व।

घनवान औ दगिदका दृष्टांत।

कोई घनवान था जो लाल औ मिहोन वस्त्र  
पहता औ दिन दिन सुपसे प्याता पीता नहता था।  
औन इलियासन नाम कोई कंगाल था जो घावोंसे  
भरा हो घनवानके पराहण पर नप्पा गया औ  
उन यूयानोंसे जो उसके भोजनसे बय नहते थे  
पाने याहता था; कुत्तेओ आदके उसके घावोंको  
याहते थे; कुछ दिन पीछे कंगाल मर गया औ  
खर्गी दूतोसे इब्राहीम के निकट पहुंचाया गया।  
घनवान भी मर गया औ गाड़ा गया; परंतु  
परलोकमें दुःखित हो उपनको दृष्टि कर अति  
दूरसे इब्राहीमको औ उसके निकट इलियासनको  
देख यिस्ताके बोला कि हे पिता इब्राहीम, मुहुपर  
दया करके इलियासनको भेज दीजिये कि वह अपनी  
अंगुली के छेदको जलमें डुबोके मेरी जीभको ठंडी







करने को कि मैं इस आग की ज्वाला से कलपता हूँ।  
 परंतु इब्राहीम ने कहा कि हे पुत्र, समझ कर कि तूने  
 संसार में हो अपनी अच्छी वस्तु पाई<sup>०</sup> औ इलिया-  
 स ने वैसा ही दुगो वस्तु; सो अब वह शांति पावता है  
 औ तू कलपता है। हमारे औ तुम्हारे बीच में ऐसा  
 बड़ा अंतर है कि इस स्थान के लोग इस स्थान में  
 औ न इस स्थान के लोग इस स्थान में आने जाने  
 नहीं सकते हैं। तब उसने कहा कि हे पिता, मैं तेरी  
 विनती करता हूँ, मेरे पिता के घर में पांय न्हाई  
 मेरे हैं, उनको साची देने को इलियास के नेज  
 दीजिये, न होवे कि वे औ इस पीड़ा के स्थान में आवें।  
 इब्राहीम ने कहा कि मूसा औ नविषद्वक्ताओं के ग्रंथ  
 उनके निकट हैं, याहिये कि वे उनकी सुनें। उसने  
 कहा कि हे पिता इब्राहीम, सो नहीं, परंतु जौ मृतकों-  
 में से कोई उनके निकट जावे तो वे मन फिरा-  
 वेंगे। इब्राहीम ने कहा कि जौ वे मूसा औ नविष-  
 द्वक्ताओं की बात न सुनें तो मृतकों में से किसी के उठ-  
 ने के कागजात वे नहीं मानेंगे।











۱۱۱  
مجلس اول

روز شنبه

۱۲۰۰

مجلس دوم

روز یکشنبه

۱۲۰۱

مجلس سوم

روز دوشنبه



ر

مسند

صاحب صفت فرما واد و سون سرور صفا

ستہ

۸ جگہ لکھتے ہیں آپ نے میرا چہ شہ کچھ وقت جو لکھا تھا کہ کوئی تو ہے

میں بہرہ دہشتم حاضر ہوں نہیں کسی مصیبت زدہ

کامل پہلی جا کو نہیں چاہتا اور لکھا ہے کہ

مصیبت کا حال میں ایسے مانتے ہیں کیا ضرور

میں بات ہو کر بے حد تک راتھا کر رہا ہوں

کہ اگر اسی عالم کو اپنے خوش سے ممانا اور حضور

یہ تو آپ کے بھی ہوتا ہے اللہ اگر کیا ہے اور تہا



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صاحب کار والا عدد / مسدود

آج پر رات دن میں بارش کی اس قدر کثرت ہو گئی  
 ابلت اور دھند سے کہ ہر طرف سے بارش آ رہی ہے نہ ہونے  
 سے نہ کچھ بھی بچ سکے گا اور نہ کبھی ایک لمحہ میں آ رہی  
 لگا دیکھ دیکھ کر ہر طرف سے بارش آ رہی ہے اور جس کو پہاڑ  
 پہنچے اللہ کے فضل سے اس میں آنا ہو گا اور کبھی اس میں آ کر  
 اور اس کو پہنچا دینا ہو گا







# VOCABULARY.

N.B. To save space, the following contractions are used :—m. masculine—f. feminine—a. active verb—n. neuter verb. The following initials stand for certain verbs frequently used in forming compounds ; viz. *d. denā—h. honā—k. karnā*, and *l. lenā*. Such other verbs as may occasionally occur in composition are written in full. The letters *a, p, s, h*, at the end of the definitions denote the word to be of Arabic, Persian, Sanskrit, or Hindū origin respectively. A few words marked *t* are of Turkī or Tartar descent.

اب

اب *ab*, now, presently, just now. *h.*

آب *āb*, m. water ; lustre (in gems). *p.*

آبا *abā*, m. (plural of ابو) fathers ;  
*ibā*, refusal, denial. *a.*

آبابيل *abābīl*, m. a swallow. *a.*

آباد *ābād*, or آبادان *ābādān*, cultivated, inhabited, populous, prosperous ; *ābādī*, or *ābādānī*, f. a habitation, a pleasant place ; population, cultivation, abundance. *p.*

ابتدا *ibtidā*, f. beginning ; *ibtidāk.*, to begin. *a.*

آبتك *ab-tak*, آبتلك *ab-talak*, till now, hitherto, yet, as yet. *s.*

آب حیات *ābi-ḥayāt*, m. water of immortality, the fountain of life. *p. a.*

آبد *abad*, m. eternity (without end) ; *abadī*, eternal (without end). *a.*

ابر *abar*, m. a cloud, the sky. *p.*

ابرو *abrū*, f. the eyebrow. *p.*

آبرو *ābrū*, f. honour, reputation ;

آپ

*ābrū utārnā*, to disgrace ; *ābrū-d.*, to give another honour, or lose one's own ; *ābrū-l.*, to take away a person's character ; *ābrū barhnā*, to increase in reputation. *p.*

آبره *abarha* or *abara*, m. a kind of bustard, owl, or swallow. *p.*

آبلق *ablak*, pye-bald. *a.*

آبليس *iblis*, m. the devil. *a.*

آبن *ibn* son. pl. *abnā*, sons, children ; *abnā-e-jins*, those of the same quality or rank ; comrades, equals. *a.*

آبولحارث *Abūlhārīs*, m. the father of lions, or the lion-father, from *abū*, father, and *hārīs*, a lion. *a.*

آبهي *abhī*, just now, immediately. *s.*

آپ *āp*, self, selves ; *āp-hī-āp* or *āp-se-āp*, spontaneously, of one's own free will. *āp* is also used respectfully in the sense of Your Honour, Your Highness. *s.*



آپش *āpas*, themselves, one another; kindred. *s.*

اپنا *apnā*, belonging to self, own.

It is sometimes used substantively, in the sense of "one's own relations," "own people,"

&c. *s.* [at. *h.*

آپہنچنا *ā-pahunchnā*, *n.* to arrive

آتا *ātā*, pres. part. of *ānā*.

اتار *utār*, *m.* descent, expulsion. *s.*

اتارنا *utārnā*, *a.* to cause to alight, or descend; to discharge. *s.*

اتر *uttar*, *m.* the north; an answer. *s.*

اترنا *utarnā*, *n.* to descend, to alight, to subside, to decrease, to pass over. *s.*

آتش *ātash* or *ātish*, *f.* fire; (metaphorically) anger, rage. *p.*

اتفاق *ittifāk*, *m.* agreement; accident, opportunity; *ittifāk-h.*, to happen, to be agreed; *ittifākī*, accidental. *a.*

اتفاقا *ittifākan*, accidentally, by chance. *a.*

آتما *ātmā*, *f.* the soul, heart, mind. *s.*

اتنا *itnā*, so much, this much, or many; *utnā*, that much, or many. *h.*

آتا *ātā*, *m.* flour, meal. *h.*

اتکل *aṭkal*, *f.* guess, opinion; *aṭkal pachchū*, by guess, at random. *h.*

آٹھ *āṭh*, eight; *āṭh-pahar*, constantly, incessantly. *s.*

اٹھانا *uṭhānā*, *a.* to lift or raise up, to take away, to obtain. *s.*

اٹھنا *uṭhnā*, *n.* to rise up; to be abolished, to go away. *s.*

آٹھوان *āṭhwān*, the eighth. *s.*

اٹھار *āṣār* (pl.), marks, signs, vestiges. *a.*

اثر *aṣar*, *m.* a mark, impression, effect; *aṣar-k.*, to affect; *aṣar-h.* or *-j.*, to become affected. *a.*

آج *āj*, to-day; *āj-hī*, this very day; *āj-tak* or *-talak*, till this day. *s.*

اجازت *ijāzat*, *f.* permission, leave. *a.*

اجر *ajr*, *m.* reward, retribution, hire. *a.*

اجل *ajal*, *f.* death, fate; *ajal-girifta*, overtaken by fate, doomed. *a.*

اچار *achār* or *āchār*, *m.* pickles. *h.*

اچانک *achānak*, suddenly, unexpectedly. *h.* [nishing. *h.*

اچنبھا *achambhā*, wonderful, asto-

اچھا *achchhā*, good, excellent, well; *achchhā-h.*, to recover from illness. *s.*

احتیاج *iḥtiyāj*, *f.* necessity, want, occasion, need. *a.*

احسان *iḥsān*, *m.* beneficence, favour, courtesy; *iḥsān-h.*, to oblige; *iḥsān-mand*, obliged, grateful. —*ī*, gratitude. *a.*

احمق *aḥmak*, very foolish, a fool; *aḥmakī*, *f.* folly. *a.*



احوال *aḥwāl*, m. condition, circumstances, events, account; *aḥwāl-purs* or *-pursān*, one who inquires into, or takes an interest in, another's affairs; *aḥwāl-pursī*, attention from another person. *a.*

اخبار *aḥbār* (pl. of خبر), news, intelligence; *aḥbārī-ghāib*, secrets, mysteries. *p.*

اختلاف *ikhtilāf*, opposition. *a.*

اختيار *ikhtiyār*, m. choice, authority; *ikhtiyār-k.*, to approve of, to adopt, to choose. *a.*

آخر *ākhir*, last, at last; *ākhir-h.*, to be ended. *a.*

آجرت *ākhirat*, f. futurity, the future state. *a.*

اخروث *akhrot*, m. a walnut. *h.*

اخلاق *akhlāq*, m. the good properties of mankind, virtues; ethics. *a.*

اخوان *ikhwān*, m. (pl. of اخ *akh*), brothers, friends. *a.*

اخوان الصفا *ikhwan uṣṣafā*, the brothers of purity, the fanciful name of a Persian work. *a.*

آد *ādi*, beginning, first: *ādi-ant*, from beginning to end, till now. *s.*

ادا *adā*, f. performance; coquetry, blandishment; payment; *adā-k.* to perform, to pay. *a. p.*

آداب *ādāb*, m. (plural of *adab*), ceremonies, etiquette; *ādāb bajā lānā*, to pay one's respects to another. *a.*

ادب *adab*, m. institute; politeness. *a.*

اداس *udās*, sorrowful, dejected; *udāsī*, sorrow, dejection. *s.*

آدم *Ādam*, m. Adam, the first man; man; *ādam-zād*, one of the human race. *a.*

آدمي *ādmī*, m. f. a descendant of Adam, a human being (man or woman), an individual, people. *a.*

ادنا *adnā* or ادني *adnā*, inferior, lowest, mean. *a.*

آده or آدها *ādha* or *ādhā*, half. *s.*

ادهر *udhir* or *udhar*, thither. *h.*

آدهي *āddhī*, half a "damrī" (a small coin), half a piece of cloth. *s.*

اذان *azān*, f. summons to prayer. *a.*

ارادة *irāda*, m. desire, plan, intention. *a.*

آرام *ārām*, m. ease, health, comfort; *ārām-gāh*, f. a resting-place, a bedchamber. *p.*

آرايش *ārā,ish*, f. ornament, preparation, equipage. *p.*

ارباب *arbāb*, m. lords, possessors, masters. *a.*

ارتباط *irtibat*, m. connexion, familiarity, affinity. *a.*



اردو *urdū*, m. an army camp, market; *urdū e mu'allā*, the royal camp. *p.*

آرزو *ārzū*, f. wish, desire, want; *ārzūmand*, desirous, longing. *p.*

ارشاد *irshād*, m. direction, command, order. *a.*

ارکان *arkān*, m. pillars, props, principles; *arkāni daulat*, the pillars of state, nobles, courtiers. *a.*

ارمان *armān*, m. wish, longing. *p.*

آثر *ār*, f. a skreen, shelter, protection; contention. *s.*

اثرانا *urānā*, a. to cause to fly, to squander; *urā-d.*, to waste; *urān-chhū-h.* or *urān-chhū ho-jānā*, to fly away, to disappear. *s.*

اثر جانا *ur-jānā*, n. to fly away. *h.*

اثرنا *urnā*, n. to fly, to flee away. *s.*

اثرهنا *urhnā*, a. to put on clothes, &c. *s.*

آزاد *āzād*, a. free, liberated; solitary; a kind of fakīr or devotee. *p.*

ازار *izār*, f. drawers; *izār-band*, the string with which drawers are fastened. *h.*

ازان *az-ān*, thence; *az-ān-jumla*, from all these, among others; *az-ān-jā-ki*, inasmuch as. *p.*

از بسکه *az-bas-ki*, since, forasmuch as. *p.* [weary. *p.*

آزردہ *āzurda*, afflicted, dispirited,

آزمانا *āzmānā*, to try, to prove; *āzmā-lenā*, to take on trial, to put to the test. *p.* [ment. *p.*

آزمایش *āzmā,ish*, trial, experiment; *اس* *is* or *us*, inflec. forms of *yih* and *nuh*.

آس *ās*, f. hope, desire; reliance. *s.*

آسان *āsān*, a. easy, convenient, commodious; *āsānī*, facility, convenience. *p.* [quillity. *p.*

آسایش *āsā,ish*, f. rest, ease, tranquillity; *اسباب* *asbāb*, m. causes, goods and chattels, affairs. *a.*

اسب *asp*, m. a horse. *p.*

اسپات *ispāt*, m. steel. *h.*

آس پاس *ās-pās*, m. vicinity, circumference; ad. around, on all sides. *s.*

استاد *ustād*, m. a teacher, preceptor, master. *a.* [erected. *p.*

استاده *istāda*, m. a pole, any thing

استخوان *ustukhwān*, m. a bone; the stone of a fruit. *a.*

استغفار *istighfār*, asking mercy (of God). *a.*

اسم *ism*, a name; a noun. *a.*

آسمان *āsmān*, m. the sky, the firmament, heaven. *p.*

اسوقت *uswakt* or *iswakt*, at that time, or this time.

اسواسطی *is-wāste*, for this reason; *uswāste*, for that reason. *a. h.*



اشتیاق *ishtiyyāk*, desire, interest, longing. *a.*

آشنا *āshnā*, m. f. an acquaintance, lover, friend; *ashnā, i*, f. acquaintance, friendship. *p.*

اصحاب *aṣḥāb* (pl. of صاحب), lords, masters, possessors. *a.*

اصل *aṣl*, f. root, origin; race, lineage; capital, original stock. *a.*

اطاعت *iṭā'at*, f. subjection, submission, obedience. *a.*

اطراف *aṭrāf*, m. sides, environs, confines, districts. *a.*

اطفال *aṭfāl* or *iṭfāl* (pl. of طفل *tiṭf*), infants, children. *a.*

اطلاع *iṭṭilā'*, f. manifesting, declaring; information, knowledge. *a.*

اظہار *iẖhār*, m. manifestation, demonstration, publication. *a.*

اعانت *i'ānat*, f. succour, assistance, favour. *a.*

اعتبا *i'tibār*, m. confidence, faith, credit, respect; *i'tibār-k.* to believe or confide in; *i'tibār rakhnā*, to give credit to. *a.*

آعضاء *ā'zā*, m. members, limbs. *a.*

اعمال *a'māl*, m. actions, acts, deeds. *a.*

آغاز *āghāz*, beginning; *āghaz-k.*, to begin. *p.*

اغلب *aghlab*, superior, stronger; most likely. *a.*

آفت *āfat*, f. calamity, evil. *a.*

آفتاب *āftāb*, m. the sun, sunshine. *p.*

افسوس *afsos*, m. sorrow, concern, vexation; interj. ah! alas! *afsos-k.*, to lament; *afsos hai*, it is a pity. *p.*

افشانی *afshānī*, scattered, sprinkled. In compos. scattering, throwing. *p.*

افلاک *aflāk*, pl. m. the heavens, heavenly bodies. *a.*

اقبال *iḳbāl*, m. prosperity, dignity, good fortune; *iḳbāl-mand*, fortunate. *a.*

اقرار *iḳrār*, m. confession, confirmation, promise, agreement; *iḳrār-k.*, to promise, confess. *a.*

اقسام *aḳsām*, (pl. of *ḳism*) f. sorts, kinds, various kinds. *a.*

اکبر *Akbar*, m. name of a celebrated Indian Emperor. *p.*

اکثر *aḳṣar*, most, many, much; for the most part. *a.*

اکیلا *akelā*, alone, unattended. *s.*

آگ *āg*, f. fire; *āg-d.* or *lagānā*, to set on fire. *s.*

آگاہ *āgāh*, informed; intelligence; *āgāh-karna*, to inform. *p.*

اگر *agar*, if, when. *p.*

اگرچہ *agarchi*, although. *p.*

اگلا *aglā*, prior, first, chief, principal; ancestor, ancient. *s.*

آگے *āge*, before, in front, formerly,



forwards, henceforth, in future ,  
rather, sooner. *s.*  
آگیا *āgyā* or *aggyā*, *f.* command,  
order, behest. *s.*  
الا *illā*, *conj.* if not, if, besides,  
except, otherwise, but, unless. *a.*  
البتہ *albatta*, certainly, indeed. *a.*  
الحن *ilhān*, *m.* note, sound, me-  
lody, modulation. *a.*  
الگ *alag*, separate, apart, distinct;  
*alag-k.*, to set aside, to appro-  
priate. *s.*  
اللہ *Allāh*, *m.* God. *a.*  
آلو *ālū*, a potato, or yam. *h.*  
الہی *ilāhī*, divine ; *Ilāhī*, or *yā*  
*Ilāhī*, O God ! *a.*  
امانت *amānat*, *f.* deposit, charge;  
faith, religion. *a.*  
امر *amr*, *m.* an order, a command,  
a word, an affair. *a.*  
امراض *amrāṣ*, *m.* (pl. of مرض) sick-  
nesses, dis-eases. *a.*  
امکان *imkān*, *m.* possibility. *a.*  
امور *umūr*, *m.* (pl. of امر) things,  
affairs, actions, commands. *a.*  
امید *ummaid* or *ummed*, *f.* hope,  
expectation; *ummedwār*, hope-  
ful, an expectant; *ummedwārī*,  
*f.* expectation. *p.*  
امیر *amīr*, *m.* a commander, a no-  
bleman, a grandee, a lord; *amīru-*  
*l-lāh*, *m.* sovereign, lord. *a.*

آنا *ānā*, *n.* to come; *ā-jānā*, to come  
suddenly; *m.* the sixteenth part  
of a rupee. *s.* [zine. *p.*  
انبار *ambār*, *m.* a store, a maga-  
انخاب *intikhāb*, *m.* an extract,  
selection. *a.*  
انتظام *intizām*, *m.* arrangement,  
adminstration, order. *a.*  
انتہا *intihā*, *f.* end, summit. *a.*  
انجام *anjām*, *m.* end, result. *p.*  
اندھا *andhā*, اندھلا *andhlā*, blind,  
dark. *s.*  
آندھی *āndhī*, *f.* a storm, tempest. *h.*  
اندھیارا *andhyārā*, } blind, dark. *s.*  
اندھیرا *andherā*, }  
اندیشہ *andesha*, *m.* thought, sus-  
picion, anxiety. *p.*  
انڈا *andā*, *m.* an egg. *s.*  
انسان *insān*, *m.* man, a human be-  
ing, mankind. *a.*  
آنسو *ānsū*, *m.* a tear; *ānsū-bahānā* or  
*bahnā*, or *-ṭapaknā*, or *-dabḍa-*  
*bānā*, to shed tears; *ānsū-bhar-*  
*lānā*, to shed a flood of tears. *s.*  
انشاء اللہ *in-shā Allāh* or *in-shā-*  
*Allāhu-ta'ālā*, if it please God  
the Most High. *a.*  
انصاف *inṣāf*, *m.* decision (of a cause  
or question), equity, justice. *a.*  
انعام *in'ām*, *m.* a present, a gift. *a.*  
آنکھ *ānkh*, *f.* the eye; *ānkh bach-*  
*ānā*, to steal privately; *ānkh*



*phernā*, to shew aversion ; *ānkh*  
*churānā*, to avoid seeing, to cut  
one. *s.*

انگلی *unglī*, or *angulī*, f. a finger. *s.*  
انگوٹھی *anguthī*, f. a ring worn on  
the finger. *s.*

انواع *annā'* (pl. of *nau'*), m. sorts,  
kinds, varieties ; diverse, va-  
rious. *a.*

آواز *āwāz*, f. voice, sound, report,  
fame, echo, a whisper ; *āwāzī*,  
f. melody. *p.*

اوپر *ūpar*, above, over, up. *s.*

اودھر *ūdhar*, thither, that way. *h.*

اور *aur*, conj. and, also ; adj. more,  
other. *h.*

اوصاف *auṣāf*, m. praises, qualities,  
endowments ; descriptions. *a.*

اوقات *aukāt*, f. times, circum-  
stances. *a.*

اولاد *aulād*, f. children, offspring,  
descendants, progeny. *a.*

اونٹ *unt*, m. a camel. *s.*

اھل *ahl*, m. people ; in comp. pos-  
sessor, endowed with ; *ahl-i-*  
*'ilm*, men of science ; *ahl-i-ba-*  
*sārat* or *ahl-i nazār*, the wise. *a.*

آئی *ā-i*, p. part. f. s. *ā-e*, ditto, m.  
pl. of *ānā*, to come.

ایذا *izā*, f. pain, trouble, vexation,  
distress, affliction. *a.*

ایسا *aisā*, so, like this, such ; *aisā-*

*taisā*, so so, indifferent ; good  
for nothing. *h.*

ایک *ek*, one ; *ek-ā-ek*, all at once ;  
*ek na ek*, one or other. *s.* [voy. *t.*

ایلچی *elchī*, m. an ambassador, en-  
آیندہ *āyanda*, m. future, in future. *p.*

آئینہ *ā, īna*, m. glass, a mirror. *p.*

## ب

بابا *bābā*, father, sir, child ; *bābā jān*,  
dear father, father of my life. *h.*

باپ *bāp*, m. father. *h.*

باپھ *bāph*, f. steam, vapour. *s.*

بات *bāt*, f. a word ; an affair, mat-  
ter, or circumstance ; *bāt-chīt*,  
style of speech, chit-chat ; *bāt*  
*banānā*, to make up a story ;  
*bāteñ-k.* to outstrip. *h.*

بات *bāt*, f. a road, path. *s.*

بادشاہ *bādshāh*, m. a king ; *bād-*  
*shāhī*, royal, princely ; f. sove-  
reignty, office of king. *p.*

بادل *bādal*, m. a cloud. *s.*

باز *bāz*, m. a hawk, a female falcon ;  
adv. again, back ; *bāz ānā* or  
*bāz rahnā*, to decline, to leave  
off, to refuse ; *bāz purs*, m. in-  
quiry, account. In composition  
it denotes playing, practising ;  
as, *hīla-bāz*, one who practices  
stratagem. *p.*

بازار *bāzār*, m. a market. *p.*



بازو *bāzū*, m. the arm. *p.*  
 باسن *bāsan*, m. a basin, plate, dish, goblet, pot, &c. *h.*  
 باطل *bāṭil*, false, vain, absurd, ignorant ; abolished. *a.*  
 باعث *bā'is*, m. cause, motive. *a.*  
 باغ *bāgh*, m. a garden, orchard, grove. *p.*  
 باغبان *bāghbān*, m. a gardener. *p.*  
 باقی *bāqī*, remaining, permanent ; m. balance ; *bāqī-h.* or *-rahnā*, to remain, to be left, to be saved. *a.*  
 باگه *bāgh*, m. a tiger. *s.*  
 بال *bāl*, m. hair. *s.*  
 بالفعل *bi-l-fi'l*, in fact, verily. *a.*  
 بالکل *bi-l-kull*, entirely, wholly. *a.*  
 بالو *bālū*, f. sand. *s.*  
 باندھنا *bāndhnā*, a. to bind, to shut up, to clasp. *p.*  
 بانس *bāns*, m. a bambu. *s.*  
 باوجود *bā-wujūd* or *bā-rujūde*, notwithstanding, lit. "with the existence of," by means of. *a.*  
 باہم *bāham*, together, mutually. *p.*  
 بتانا *batānā*, a. to point out, to explain, to teach. *h.*  
 بتلانا *batlānā*, *battā-dena*, a. to shew, to explain, to point out, to teach. *h.*  
 بتوہی *batohī*, m. a traveller, wayfarer. *s.*  
 بٹھلانا *biṭhlānā*, to cause to sit, to set, to plant. *h.*  
 بجا *bajā*, in place, proper ; *bā-jā-*

*lānā*, a. to perform, to accomplish, to execute, to obey ; *ba-jā-h.*, to be restored, to be proper ; *ba jāe*, in place of, by way of. *p.*  
 بجنا *bajnā*, n. to be sounded, to sound ; to be struck, as a gong, clock-bell, &c. ; *ketnā bajā hai?* what o'clock is it ? lit. how many have been struck or sounded ? *das bajā hai* or *das baje*, it is ten o'clock. *s.*  
 بچہ *bachcha*, m. an infant, a child, the young of any creature ; used in composition, as *saudāgar-bachcha*, a merchant's son. *p.*  
 بخار *bukhār*, m. (pl. *bukharāt*) steam ; glowing heat. *a.*  
 بخش *bakhsh*, m. a share or gift. *p.*  
 بخشش *bakhshish*, f. gift, grant, forgiveness. *p.*  
 بخشنا *bakhshnā* or *bakhsh-d.* or *bakhshish-k.* a. to give, to bestow. *p.*  
 بخشی *bakhshī*, m. a general, commander-in-chief ; paymaster. *p.*  
 بخل *bukhl*, m. avarice, stinginess, parsimony. *a.* [well. *p.*  
 بخوبی *ba-khūbī*, with goodness,  
 بد *bad*, evil, bad ; much used in forming compounds, as *bad-go*, an evil speaker, &c. *p.*  
 بدگمانی *badgumānī*, f. suspicion, mistrust, disaffection. *p.*



بدعت *bid'at*, f. heresy, schism, oppression. *a.*

بدل *badal*, m. } exchange, substi-  
بدلا *badlā*, m. } tution. *a.*

بدیا *bidyā*, f. science, learning. *s.*

بدن *badan*, m. the body. *a.*

بدی *badī*, f. badness, wickedness. *p.*

بدیع *badī'*, novel, rare, strange. *a.*

بر *bar*, f. bosom; produce; prep. upon. *p.*

برا *burā*, bad, worse, wicked. *h.*

برابر *barābar*, level, equal; *barā-barī*, f. equality; competition. *p.*

برادر *barādar*, brother; *barādari* or *barā-darāna*, brotherly, becoming a brother. *p.*

برای *barā,c*, for the sake of, on account of; *barā,e khud*, for their own benefit. *p.* [ness. *h.*

برائی *burā,ī*, f. badness, wicked-  
برچها *barchhā*, m. a spear; *barchhe-bardār*, a spear-bearer. *h.*

برس *baras*, m. a year. *s.*

برسات *barsāt*, f. the rainy season, the rains. *s.*

برسنا *barasnā*, n. to rain. *s.*

برف *barf*, m. f. ice, snow. *p.*

برق *bark*, f. lightning; *bark-andāz*, a musketeer. *a. p.*

برکت *barakat*, f. blessing, auspiciousness. *a.*

بروج *burūj*, m. (pl. of برج), towers,

bastions; signs of the zodiac, constellations. *a.*

بری *burī*, f. badness, evil. *h.*

بڑا *barā*, large, great, elder. *s.*

بزرگ *buzurg*, great; a grandee; ancestors; (Lat. *majores*); *buzurgnār*, superior, ancestor; *buzurgī*, f. greatness, exaltation; *buzurgiyān*, noble actions, great merits. *p.*

بس *bas*, adv. enough, plenty; *bas-ānā* or *bas-chalnā*, to succeed, prosper. *p.*

بستر *bistar*, m. couch, bed. *p.*

بستی *bastī*, f. an abode, a village. *s.*

بسر *ba-sar-k.*, a. to make an end, to finish; *ba-sar-o-chashm*, with head and eyes; without fail. *p.*

بط *bat*, f. a goose, a duck. *a.*

بعد *ba'd*, after, afterwards, subsequent, *a.*

بعض *ba'z*, } some, cer-  
بعضی *ba'ze* or *ba'zī*, } tain. *a.*

بغل *baghal*, f. the armpit; embrace; *baghal-gīr*, embracing. *p.*

بغیر *baghair*, without, besides, except. *a.*

بکتر *baktar*, m. a coat of mail, a cuirass; *baktar-posh*, a cuirassier. *p.*

بکر *bikr*, f. virginity. *a.*

بکرا *bakrā*, a he-goat. *s.*

بکری *bakrī*, f. a goat, a she-goat. *s.*



بکنا *baknā*, n. to prate, to clatter.  
 بکنا *biknā*, n. to be sold, to sell. s.  
 بگازنا *bigārnā*, a. to spoil, to cause misunderstanding among friends. s.  
 بگانا *bigānā*, strange, foreign. p.  
 بگژنا *bigarṇā*, to be spoiled. h.  
 بگلا *baglā*, m. name of a species of heron. s.  
 بل *bal*, m. a coil, h. ; s. strength, sacrifice.  
 بل *bil*, m. a hole, a burrow. s.  
 بلا *balā*, f. calamity, an incarnation of evil ; *balā-l.* or *balā-en, l.*, to take or invoke another's misfortunes on one's self. a.  
 بلا *billā*, m. a male cat. s.  
 بلانا *bulānā*, a. to call, invite ; *bulā bhejnā*, to send for, to summon. h.  
 بلبل *bulbul*, f. a nightingale, a shrike. p.  
 بلکه *balki*, conj. but, moreover, on the contrary, on the other hand. p.  
 بلند *baland* or *buland*, high ; *buland-k.*, a. to exalt. p.  
 بلی *billi*, f. a cat. h.  
 بموجب *ba-mūjib*, by reason of. a.  
 بن *ban*, a kind of wood, a forest. s.  
 بن *bun*, f. a basis, root, p. ; *ban*, a son. a.  
 بنا *bannā*, n. to be made, to become, to succeed. h.  
 بنات *banāt*, f. woollen cloth. h.

بنانا *banānā*, a. to make, to prepare, to build, to compose, to adjust. h. [also *bandh.* p.  
 بند *band*, m. f. a fastening ; a bond ;  
 بندر *bandar*, m. a monkey, an ape. s.  
 بندگی *bandagī*, f. slavery, service, devotion. p.  
 بندوبست *band-o-bast*, m. settlement, regulation, an agreement. p.  
 بندوق *bandūk*, f. a musket. h.  
 بنده *banda*, m. a slave ; servant. p.  
 بندها *bandhā*, adj. and part., stopped up, bound. s.  
 بندهنا *bandhnā*, n. to be tied, confined, dammed up. s. [race. s.  
 بنس *bañs*, m. a bamboo ; lineage,  
 بنسی *bañsī*, f. a flute, fishing-rod. s.  
 بنگ *bang*, f. an intoxicating drug, hemp. p. [a cottage. h.  
 بنگلا *banglā*, m. a thatched house,  
 بنوادینا *banwā-d.*, to cause to be made. h.  
 بنیا *baniyā* or *baniyān*, m. a shopkeeper, a merchant. s.  
 بنی آدم *banī Ādam*, m. sons of Adam, the human race. a.  
 بو *bo* or *bū*, f. smell, fragrance. p.  
 بوجهنا *būjhnā*, a. to understand, to comprehend, to think ; *bojhnā*, to load. s.  
 بودوباش *būd-o-bāsh* or *būd-bāsh*, f. residence, dwelling, a home. p.



بوڑھا *būrhā*, old, an old man. *h.*

بوسہ *bosa*, m. a kiss. *p.*

بول چال *bol-chāl*, f. conversation. *h.*

بولنا *bolnā*, n. to speak, to tell, to say, to crow. *h.*

بولی *bolī*, f. speech, talk. *h.*

بونا *bonā*, a. to sow. *s.*

بوسیدہ *bosīda*, rotten, stall, putrid. *p.*

بوند *būnd*, f. a drop ; *būnd ki būnd*, doubly distilled, of first rate strength. *s.*

بہ *ba*, prefixed to Persian words denotes "by," "with," "in," &c. *p.*

بہا *bahā*, m. price, value. *p.*

بہاپ *bhāp*, } f. steam, vapour. *s.*  
بہاپھ *bhāph*, }

بہات *bhāt*, m. a bard, a minstrel. *h.*

بہادر *bahādur*, brave. It is generally used as a title, denoting the Most Honourable, Worshipful, &c. *p.*

بہار *bahār*, f. spring, prime, bloom, beauty, delight; *bahārī*, vernal, relating to spring. *p.*

بھاگنا *bhāgnā* or *bhāg-jānā*, n. to flee, to run away. *h.*

بھائی *bhāī*, m. brother ; *bhāī-chārī*, f. fraternity, relationship of brothers ; *bhāī-band*, m. brothers, relations, friends. *s.*

بہائم *bahā-im* (pl. of *بہیمہ*), beasts, brutes. *a.*

بہت *bahut*, much, many. *s.*

بہتا *bahtā*, adj. and part. flowing.

بہتری *bihtarī*, f. welfare, advantage. *p.*

بہتر *bihtar*, good, excellent, better. *p.*

بھٹکنا *bhaṭaknā*, n. to go astray, to wander, to miss the right path. *h.*

بھرم *bhram* or *bharam*, m. error, mistake; also character: reputation. *s.*

بھرنا *bharnā*, a. to fill, to satisfy; hence, to pay; *āh-bharnā*, to heave sighs. *s.*

بھروسا *bharosā*, m. hope, dependence, faith. *s.* [gle. *h.*

بھڑنا *bhirnā*, n. to close with, to struggle; *bihisht*, f. paradise ; *bihishtī*, of or belonging to paradise; an angel; (in India) a water carrier. *p.*

بھگوان *bhagwān*, m. the Deity, a god. *s.*

بھلا *bhalā*, good, excellent, well ; m. welfare, safety. *s.*

بہم *baham*, together, one with another, one against another ; *baham pahunchnā*, n. to be procured. *p.*

بہن *bahin*, f. a sister. *s.*



بہن *bahnā*, n. to flow, to glide, to float ; to blow ; to pass. s.

بھولنا *bhūlnā*, n. to forget, to mistake. s.

بھیجنا *bhejnā* or *bhej-d.*, a. to send, to transmit. h.

بھید *bhed*, m. a secret, secrecy, separation. s.

بھیر *bher*, f. a sheep, an ewe ; *bhīr*, f. a multitude ; *bhīr-bhār*, a great crowd of attendants. s.

بھیرتی *bherī*, f. an ewe, a sheep. s.

بھیریا *bheriyā*, a wolf. s.

بے *be*, a Persian particle denoting privation, much used in composition, as in *be-hosh*, senseless.

بیابان *bayābān*, m. a desert, a wilderness ; *bayābānī*, of, or belonging to, the wilderness. p.

بیان *bayān*, m. explanation, relation ; *bayān-k.*, to narrate, explain. a.

بیاہ *byāh*, m. marriage. s.

بیدریغ *bedaregh*, undeniable ; unsparing, liberal, bounteous. p.

بیت *bet*, m. a cane ; *bait*, a couplet, a house. a.

بیتال *baitāl*, m. a demon. s.

بیٹا *betā*, m. a son, a child. h.

بیٹھنا *baithnā*, n. to sit. h.

بیربل *Bīrbal*, m. name of a talented minister of Akbar, the Moghul Emperor. p.

بیشتر *beshtar*, more, most ; mostly. p.

بیطرح *betarah*, unmannerly, uncivilly, with severity. p.

بیگم *begam*, f. a lady. t.

بیل *bail*, m. a bullock, a bull ; *bel*, name of a flower and fruit ; a spade, a mattock. h. p.

بیمار *bīmār*, sick, indisposed. p.

بیوا *bewā*, f. a widow. p.

## پ

پاپ *pāp*, m. crime, sin ; *pāpī*, a sinner, criminal. s.

پاپوش *pāposh*, f. a slipper. p.

پات *pāt*, m. a leaf ; an ornament worn in the upper part of the ear. s.

پادشاہ *pādshāh*, m. a king ; *pādshāhī*, royal, also royalty ; *pādshāhat*, f. kingdom, sovereign power. p.

پاس *pās*, m. prep. at the side, near, about, at, in the possession of, s. ; observance ; preservation. p.

پاک *pāk*, pure, clean, holy. p.

پانو *pānw*, m. leg, foot ; *pānw-rotī*, a sort of bread, a loaf. s.

پانی *pānī*, m. water, lustre, sperm. s.

پاون *pā, on* (for *pānwon*), oblique plural of *pānw*, q. v. s.

پاے *pā, e*, foot, basis, foundation. p.



پایا *pāyā*, m. the foot or lower part of a trunk, table, &c. *p.*

پتی *pattī*, m. a leaf; hemp. *s.*

پچھلا *pichhlā*, a. hindermost, latter, last, modern. *s.*

پچیس *pachīs*, twenty-five. *s.*

پختہ *pukhta*, cooked, ripe, polished. *p.*

پر *par*, on, upon; but; adj. another, foreign. *h.*

پر *par*, m. a feather, a quill, a wing. *p.*

پر *pur*, full, complete, loaded, charged; used as the first member of a compound, as, *pur-jafā*, full of iniquity, most wicked. *p.*

پرا *purā*, m. a town, village; an apartment. *s.* [tered. *p.*

پراگندہ *parāganda*, dispersed, scattered.

پرانہ *purānā*, old, aged. *s.*

پرواز *parwāz*, f. the act of flying. *p.*

پروازی *parwāzī*, f. flying, flight.

پرورش *parwarish*, f. breeding, nourishment, maintenance, education, protection; *parwarish-h.* to be nourished, brought up. *p.*

پرهیز *parhez*, m. abstinence, forbearance, continence, control of the passions. *p.*

پرهیزگار *parhezgār*, abstinent; one who controls his passions; *parhezgārī*, f. abstinence. *p.*

پری *parī*, f. a fairy. *p.*

پڑنا *parnā*, n. to fall, to lie down

to drop, to be confined to bed by sickness, to happen, to befall;

*parā phirnā*, to loiter or lounge from place to place, to prowl. *s.*

پڑھانا *parhānā*, a. to teach one to read, to instruct; to teach to sing (as birds). *s.*

پڑھنا *parhnā*, a. to read, recite. *h.*

پس *pas*, hence, after, behind, well; *pas o pesh*, behind and before. *p.*

پکا *pakkā*, ripe, full, in full, perfect. *s.*

پکارنا *pukārnā*, a. to call aloud, to bawl, to cry out. *h.*

پکانا *pakānā*, a. to ripen, to cook victuals. *s.*

پکڑنا *pakarṇā*, a. to catch, to seize. *h.*

پلٹن *paltan*, f. a battalion, regiment (corr. of "battalion"). *eng.*

پناہ *panāh*, f. shade, shelter, refuge. *p.*

پوجنا *pūjnā*, a. to worship, to adore (generally), to idolatry. *s.*

پوچھنا *pūchhnā*, a. to ask, to inquire; *pūchhne-wālā*, asker, inquirer. *s.*

پوست *post*, m. crust, shell, skin, capsule. *p.*

پوشیدہ *poshīda*, concealed, hidden. *p.*

پہاڑ *pahār*, m. a mountain; used adjectively to denote heavy, tedious. *h.*

پہاڑی *pahārī*, f. a hill or small solitary mountain, an isolated rock



in the sea or river; adj. mountainous, belonging to mountains. *h.*

پھاندنا *phāndnā*, to jump over ; to imprison. *s.*

پہچاننا *pahchānnā*, a. to know, to recognise. *s.*

پھر *phir*, again, afterwards. *h.*

پہر *pahar*, m. a watch of the day or night, about three hours. *p.*

پھرنا *phirnā*, m. to turn, to return, to wander, roam. *s.*

پھل *phal*, m. fruit, effect, advantage, progeny ; *phal lagnā*, to bear fruit. *s.*

پہلا *pahlā*, *paihlā*, or *pahilā*, first, before, rather, soon. *h.*

پھلاری *phalārī*, f. fruit, or a preparation of fruit. *s.*

پہنانا *pahnānā*, to cause to dress or wear. *s.*

پہنچنا *pahunchnā*, n. to arrive, to reach. *h.* [ity. *s.*

پھندا *phandā*, m. a noose, perplex-

پھنکوانا *phinkwānā* or *phinkwā-d.*

a. to cause to fling or throw. *s.*

پہننا *pahannā*, a. to put on, to wear. *h.*

پھوس *phūs*, m. old grass or straw. *s.*

پھر *pher*, m. turn, change ; adv.

back, again. *h.*

پھیرنا *phernā* or *pher-d.* a. to turn back, to invert ; *pher-lenā*, to to withdraw, turn away. *h.*

پھیلانا *phailānā*, a. to spread, to divulge. *h.* [fling. *s.*

پھینکنا *phenknā*, a. to throw, to

پی *pai*, m. a foot ; afterwards ; *pai dar pai*, in succession. *p.*

پیچھی *pīchhe*, after, in the rear. *s.*

پیدا *paidā*, born, produced ; *paidā-k.*, a. to produce, to procure ; *paidā-h.*, to be born, created, to be found. *p.*

پیر *pīr*, old, aged ; an aged man, a priestly guide ; *pīr-mard*, an old man ; *pīr-zāl* or *pīr-zan*, an old woman ; *pīr murshid*, venerable instructor, sire, your worship, your majesty. *p.*

پیش *pesh*, m. front ; prep. before, in front, a-head ; *pesh-ānā*, to come before, to treat, behave towards. *p.*

پیش قبض *pesh habz*, f. a kind of dagger. *p.*

## ت

تابع *tābi'*, a. dependant, follower, subject ; *tābi'-dār*, dependent, following ; *tābi'-dārī*, f. dependence. *a.*

تاجر *tājir*, m. a merchant (pl. *tujjār*).

تار *tār*, m. f. thread, wire. *p.*

تاریخ *tārīkh*, f. an æra, the date of



an historical event ; day of the month. *a.*

تاس *tās*, a card. *h.*

تاسف *ta,assuf*, m. pining, lamenting. *a.*

تامل *ta,ammul*, m. meditation, reflection, purpose. *a.*

تب *tab*, adv. then, at that time, afterwards. *s.*

تجارت *tijārat*, f. trade, commerce. *a.*

تجاوز *tajāwuz*, m. transgression, error. *a.*

تجويز *tajwīz*, f. consideration, investigation, decision. *a.*

تخت *takht*, m. a throne ; *takht-gāh*, f. the royal residence, metropolis ; *takht-nishīn*, the occupant of a throne, a sovereign. *p.*

تدبير *tadbīr*, f. deliberation, counsel, management ; a device. *a.*

تربيت *tarbiyat*, f. education, instruction. *a.*

ترجمہ *tarjuma*, m. translation, interpretation ; *tarjumān*, a translator, an interpreter. *a.*

ترجیح *tarjīh*, f. gaining a superiority, pre-eminence ; *tarjīh-dena*, to prefer ; *tarjīh-rakhna*, to excel. *a.*

تسبیح *tasbīh*, f. the act of praising God ; a rosary. *a.* [fort. *a.*

تسلي *tasallī*, f. consolation, com-

تشریف *tashrīf*, f. honouring, exalting ; *tashrīf lānā*, to come, to honour by coming ; *tashrīf le jānā*, to go, to take one's departure. *a.*

تعالیٰ *ta'ālā*, m. the Most High. *a.*

تعلیم *ta'tīm*, f. teaching, copying. *a.*

تکبر *takabbur*, m. arrogance, haughtiness, pride. *a.*

تمام *tamām*, entire, perfect, complete ; *tamāmī*, f. completion ; a kind of brocade, entireness. *a.*

تمیز *tamīz*, f. discernment, judgment, discretion. *a.*

تناسل *tanāsul*, begetting, generation. *a.*

تو *to*, adv. then, indeed. *s.*

تو *tū*, pron. 2d pers. thou. *s.*

توالد *tanālud*, begetting, or being born, generation after generation ; propagating. *a.*

توپ *top*, f. a cannon, a gun ; *top-chhornā*, to fire a cannon or gun. *t.*

توشہ *tosha*, m. provision for a journey. *p.*

توکل *tawakkul*, m. trust in God, reliance, faith. *a.*

تہاں *tahān*, there, at that place. *h.*

تھیابی *thaitī*, f. a purse tied round the waist, a bag. *h.*

تیار *taiyār*, ready, prepared, finished,



complete ; *taiyārī*, readiness, preparation. *a.*

تیترا *tītar*, m. a kind of partridge. *p.*

تیر *tīr*, m. an arrow ; a beam ; *tīr-andāz*, an archer ; *tīr-andāzī*, archery, arrow-shooting. *p.*

تیرا *terā*, gen. m. (*terī*, fem.) of 2d pers. pron. (*tū*, thou) thy, thine. *s.*

تیرتھ *tīrth*, m. pilgrimage, penance. *s.*

تیزھا *terhā*, crooked, bent. *h.*

تیز *tez*, sharp, pungent ; strong ; *tez-rau*, fast-going ; *tezrau-ī*, f. rapidity ; *tez-hosh* or *tez-fahm*, intelligent, quick of apprehension. *p.*

تیس *tīs*, thirty ; *tīsnān*, fem. *tīsnīn*, thirtieth. *s.*

تغ *tegh*, f. a scimitar ; also *teghā*. *p.*

تیل *tel*, m. oil ; *telī*, m. an oil-man. *s.*

## ت

تکڑا *tukṛā*, m. a piece, a division, a bit, a morsel. *s.* [tlement. *s.*

تھکانا *thikānā*, m. limit, bounds, set-

تھور *thaur*, f. place, spot, station. *h.*

تھیرانا *thahrānā*, a. to settle, determine, appoint. *h.*

تھارنا *thaharnā*, n. to be stopped, to be fixed, to stop, stay, be settled, determined. *h.*

تیلّا *tīlā*, m. a rising ground, a hillock, a ridge. *h.*

تیلی *tīlī*, f. a bar, as of a cage, &c.

## ث

ثابت *sābit*, firm, durable, proved. *a.*

ثلیث *salīs*, easy, not abstruse, simple. *a.*

ثواب *sanāb*, m. the future reward of virtue. *a.*

## ج

جا *jā*, f. a place ; *jā-ba-jā*, everywhere. *p.*

جاری *jārī*, running, flowing, proceeding, current, customary. *a.*

جازا *jārā*, m. cold, coldness, the winter. *s.*

جاسوس *jāsūs*, m. a spy ; *jāsūsī*, spying, espionage. *a.* [wake. *s.*

جاگنا *jāgnā*, n. to awake, to be a-

جال *jāl*, m. a net, a sash. *s.*

جامہ *jāma*, m. a garment, robe, vest. *p.*

جان *jān*, f. life, soul, spirit ; adj. dear, beloved ; *jān-nīṣārī*, devotedness, sacrificing one's life ; *jān-par-ānā*, to be in imminent danger ; *jān-dār*, m. an animal ; adj. powerful, active, spirited ; *jān-kan-danī*, f. the agonies of death, torture ; *jān-bāz*, spi-



rited, fearless; *jān-fishānī*, loyalty, devotedness; *jān-pahchān*, intimate, friendly. *p.*

خانا *jānā*, n. to go, to be, to pass, to reach, to continue. *s.*

جاننا *jānnā*, a. to know, to understand, to comprehend, to consider. *s.*

جانور *jānwar*, m. an animal, a bird.

جاه *jāh*, f. dignity, rank, grandeur. *p.*

جاء *jā*, e, a case or instance of, room for, as *jā*, e *ṣawāb*, a case of salvation. *p.*

جدا *judā*, separate, apart; *judā*, i, f. separation, absence. *p.*

جزا *jazā*, f. retaliation, return, reward. *a.*

جس *jīs*, inflect. form of جو *jo*, who. جسوقت *jiswakt*, at what time, when. *h.*

جلنا *jalnā*, n. to burn, to be kindled; to get into a passion. *s.*

جلوس ہونا *julūs honā*, to be seated, to take the chair (at a meeting), to commence business. *a.*

جماعت *jamā'at*, f. a crowd, assembly, congregation. *a.*

جمع *jam'*, f. a congregation, collection, number; adj. collected, comforted; *jam'-dār*, an officer, collector. *a.*

جمع *Jum'a*, m. Friday, the Musalmān Sabbath; *Jum'e-rāt*, the eve of Friday, i.e. Thursday. *a.*

جمعیت *jam'īyat*, f. collection; collectedness. *a.*

جن *jan*, a man, individual. *s.*

جن *jinn*, m. a genius, spirit, demon, one of the genii; *jin*, inflected plural of the relative *jo*, who, &c. *a.*

جنا *jannā*, a. to produce young, to be delivered of child. *s.*

جنس *jins*, f. genus, goods, gear, sort, family, race. *a.*

جنگل *jangal*, m. a forest, a wood; *jangalī*, wild, savage; a barbarian, clown, boor. *s.*

جنم *janam*, m. birth, bodily state; *janam-bhum*, or *-bhūm*, birth-place. *s.*

جواب *jawāb*, m. an answer, any thing answering to another; *jawāb-d.*, to be accountable for, to reply; to dismiss from one's presence or service. *a.*

جوالامکھی *jinālā mukhī*, (fire-mouthed,) a place of pilgrimage in the Punjāb, a few miles from Nadoun: so called from the subterraneous fire which occasionally breaks forth there. *s.*

جوان *janwān*, young; a youth, lad,



man, adult; *javān-mard*, brave, generous, manly; a hero; *javān-mardī*, f. manliness, generosity; *javānī*, f. youth. *p.*

جودت *jaudat*, f. ingenuity, intelligence, quickness. *a.*

جوڑا *jorā*, m. a suit of clothes; a joining, a pair. *s.*

جوگی *jogī*, a devotee, an ascetic. *s.*

جون *jon* or *jaun*, as, when; *jon-ton* or *jaun-taun*, any how, somehow or other; as before, *in statu quo*. *s.* [place. *h.*

جهان *jahan*, adv. where, in which

جهان *jahān*, m. the world; *jahān-ārā*, world-adorning; *jahān-pānāh*, m. refuge of the world, God; (also applied to kings) Your Majesty, Your Highness; *jahān-dīda*, one who has seen the world, experienced; *jahān-gard*, traversing the world, a wanderer. *p.*

جهکنا *jhuknā*, n. to nod, to bow, to bend; *jhaknā*, to chatter incoherently. *h.*

جهوتھ *jhūth*, false, a lie; falsehood. *s.*

جي *jī*, m. life, soul, spirit; mind, heart; *jīlagnā*, to love. *s.*

جي *jī*, sir, madam; a respectful epithet added to names or titles; yes. *s.*

چ

چا *chā*, f. tea; *cha banānā*, to make tea. *p.*

چار *chār*, four; *chār-pāyā*, m. a quadruped; *chārpāī*, f. a bedstead. *h.*

چاهنا *chāhnā*, a. to love, to like, to desire, to wish for, to choose; *chāhiye*, it is necessary, it is fit. *s.*

چپ *chup*, silent, *h.*; *chap*, the left hand. *p.*

چپراس *chaprās*, f. a buckle, badge. *a.*

چپراسي *chaprāsī*, m. a peon, a servant wearing a *chaprās*. *a.*

چشم *chashma*, m. spectacles; a fountain; *chashma-i-salsabīl*, m. name of a fountain in Paradise. *p.*

چلانا *chalāna*, a. to cause to move, to set a-going; to exercise. *s.*

چلتہ *chilta*, } f. a thick re-  
چہل تہ *chihal tah*, } duplicated  
coat for soldiers, a coat of mail. *p.*

چلنا *chalnā*. n. to move, to go, proceed, go off, to pass (as coin), to be discharged (as a gun). *s.*

چنانچہ *chunānchī*, conj. so that, in such manner that, accordingly. *p.*

چند *chand*, some, several; *chand*



*dar chand*, several : after numerals, it signifies fold, time, or times, as, *do-chand*, two times ; *dah-chand*, tenfold ; *chande*, for some time. *p.*

چنگل *changul*, m. claw, talon, hand, clutch, grasp, hook. *p.*

چور *chor*, m. a thief, a robber ; *chor-mahall*, an apartment for concubines. *s.*

چھاپنا *chhāpna*, a. to print, stamp.

چھپانا *chhipānā*, a. to conceal, to hide. *h.*

چھپنا *chhipnā*, n. to be concealed, to lie hid, to disappear, to lurk ; *chhip-rahnā*, to remain concealed ; *chhapnā*, n. to be printed. *h.* [razor. *s.*

چھرا *chhurā*, m. a large knife, a

چھرا *chihra*, m. the face. *p.*

چھری *chhurī*, f. a knife. *s.*

چھوٹا *chhotā*, little, small, inferior. *s.*

چھوڑنا *chhornā*, also *chhōr-d.* or *-j.* a. to abandon, let go, omit, release ; *chhor-chhār-kar*, having completely abandoned. *s.*

چیتا *chitā*, m. a leopard, a panther. *s.*

چیز *chīz*, f. thing, commodity, an affair. *p.*

ح

حارث *hārīṣ*, m. a lion. *a.*

حاصل *hāṣil*, m. produce, result ; benefit ; *hāṣil honā*, to be procured, obtained. *a.*

حاضر *hāẓir*, present, willing, content ; *hāẓir-jawābī*, ready wit ; *hāẓirāt*, f. the power of raising the devil. *a.* [time. *a.*

حال *hāl*, m. state, affair, present ; *hālānki*, whereas, though, notwithstanding. *a.*

حالت *hālat*, f. state, condition, circumstance, posture of affairs, case. *a.*

حجت *hujjat*, f. an argument, proof, reason, altercation, disputation. *a.*

حرام *harām*, unlawful, excluded ; wrong ; sacred ; *harām-zāda*, unlawfully begotten, a wicked rogue ; *harām-zādagī*, rascality, wickedness ; *harām-k.* to defile, to deem unlawful ; *harāmī*, a robber, plunderer. *a.*

حرص *hirs*, f. greediness, covetousness, ambitiousness. *a.*

حرکت *harkat*, f. motion, action ; harm, misconduct. *a.*

حشم *hasham*, m. train, equipage, suite. *a.*

حسد *hasad*, f. envy, malice, emulation, ambition. *a.*

حضور *huzūr*, m. presence, appearance, court, majesty ; *huzūrī*, f.



presence ; adj. of or relating to the court, a courtier. *a.*

حق *ḥaḥk*, just, true ; the Deity, justice, lot, portion, equity ; *ḥaḥk-men*, with respect to ; *ḥaḥk-shinās*, conversant with what is right and proper, grateful ; *ḥaḥk-shināsī*, f. sense of propriety, gratitude. *a.*

حقارت *ḥikārat*, f. contempt, disgrace, baseness. *a.*

حقير *ḥakīr*, contemptible, thin, lean, vile. *a.*

حقيقي *ḥakīkī*, real, true. *a.*

حكايت *ḥikāyat*, f. a history, tale, narration. *a.*

حكم *ḥukm*, m. order, command, decree ; *ḥukm-nāma*, a decree, a written order. *a.*

حكمة *ḥikmat*, f. wisdom, knowledge, skill, contrivance, philosophy ; *ḥikmatī balīgha*, profound wisdom. *a.*

حکومت *ḥukūmat*, f. dominion, sovereignty, jurisdiction. *a.*

حکیم *ḥakīm*, m. a sage, a philosopher, a physician ; *ḥakīmī*, f. the science of physic, philosophy. *a.*

حلال *ḥalāl*, legal, allowable, lawful, right ; *ḥalāl-k.* to slay an animal according to the ordi-

nances of the Muhammadan religion ; to marry. *a.*

حلوا *ḥalwā*, a sweetmeat made of flour, ghī, and sugar. *a.*

حليم *ḥalīm*, mild, affable ; a kind of food. *a.* [sault. *a.*

حمله *ḥamla*, m. an attack, an as-

حوض *ḥauẓ*, m. a reservoir, a tank. *a.*

حیا *ḥayā*, f. modesty, shame. *a.*

حیران *ḥairān*, astonished, fatigued ; *ḥairānī*, perplexity, fatigue. *a.*

حیف *ḥaif*, interj. ah ! alas ! m. misery, a pity ; *ḥaif-k.* or *-khānā*, to sigh. *a.*

حيلة *ḥīla*, m. stratagem, pretence ; *ḥīla-bāz*, artful ; *ḥīla-bāzī*, artfulness. *a.*

حيوان *ḥaiwān*, m. an animal ; plur. *ḥaiwānāt*, living creatures, mortals, in opposition to spirits, fairies, &c. *a.*

## خ

خاطر *khāṭir*, f. the heart, soul, inclination, memory ; as a post-position fem. it means "for the sake of" ; *khāṭir-jama'-h.*, to be collected, to be tranquil ; *khāṭir-rakhnā*, to conciliate ; *khāṭir-k.*, to fondle, to comfort ; *khāṭir-jama'-ī*, f. comfort, confi-



dence; *khātir-dārī*, f. encouragement, comfort. *a.*

خاك *khāk*, f. dust, earth; *khāk chhānnā*, to labour fruitlessly; *khāk-sār*, devoted, humble; *khāk-sārī*, humility; *khāk-nishīn*, a suppliant, humble; *khākī*, dusty, earthen, made of earth. *p.*

خالق *khāliq*, m. the Creator. *a.*

خالي *khālī*, empty, vacant; pure, mere, only, unmixed. *a.*

خان *khān*, m. a lord, a grandee. *p.*

خانه *khāna*, m. house, place, dwelling-room, compartment: much used in composition, as, *kutub-khāna*, a book-house or library; *khāna-zād*, born in one's house or family; *khāna-dārī*, house-keeping; *khāna-ba-dosh*, one who has his house on his shoulders, a beggar, or a person utterly destitute. *p.*

خاوند *khāwind*, m. lord, master, husband; *khāwind-k.*, to marry; *khāwindāna*, like a lord. *p.*

خبر *khābar*, f. news, information, report, care; *khābar-k.* or *-d.*, to apprise, inform; *khābar-l.*, to look after, to accommodate; *khābar-dār*, m. an intelligencer, a scout; adj. careful, watchful; *khābardārī*, f. caution, informa-

tion; *khābar-gīr* or *khābar-gī-rān*, taking care, attentive; *khābar-gīrī*, f. spying, informing, caring. *a.*

خچر *khachchar*, m. f. a mule. *h.*

خدا *Khudā*, m. God; *Khudā-nakhvāsta*, God forbid! *Khudā-tars*, one who fears God; *Khudā-tārsī*, the act of fearing God, godliness; *Khudā-dād*, given by God, sacred; *Khudā-parast*, worshipping God, righteous. *p.*

خداوند *khudāwand*, m. possessor, master, husband; *khudāwand-i-nī'mat*, m. beneficent lord. *p.*

خدمت *khidmat*, f. service, presence, employment, office, duty; pl. *khidmat*, situations, offices; *khidmat-gār*, m. a butler, a servant; *khidmat-gārī*, f. service, attendance; *khidmat-guzārī*, f. service, devotedness. *a.*

خر *khār*, m. an ass; *khār-dimāgh*, foolish, absurd; *khār-dimāghī*, f. folly, absurdity. *p.*

خراب *khārāb*, bad, depraved, ruined, depopulated; *khārābī*, f. badness, depravity, ruin, mischief. *a.*

خرید *khārīd*, f. purchase; *khārīd-farokht*, buying and selling, traffic; *khārīdnā* or *khārīd lena*, a. to purchase. *h.*



خزانہ *khizāna* or *khazāna*, m. a treasury, treasure; *khizāna, e ghaib*, the hidden treasury (of Providence). *a.*

خشک *khushk*, dry, withered; *khushkī*, f. dryness, dearth, dry land; adv. by land. *p.*

خصلت *khaslat*, f. habit, quality, mode, talent, virtue, disposition, nature. *a.*

خط *khatt*, m. a letter, a line. *a.*

خطبہ *khutba*, m. a sermon delivered every Friday, in which the preacher blesses Muhammad, his successors, and the reigning sovereign; *khutba-parhnā*, to read the *khutba*. *a.*

خطیب *khatīb*, m. a preacher. *a.*

خفت *khiffat*, f. lightness of weight, levity of conduct, affront, disgrace. *a.*

خلق *khalk*, m. the creation, world, people; *khalk ullāhi*, God's creatures, mankind, the people. *a.*

خندق *khandak*, m. a ditch, moat, fosse. *a.*

خواہ *khvāh*, whether, or; *khvāh na-khvāh* or *khvāh-ma-khvāh*, willingly or unwillingly. *p.*

خواہش *khvāhish*, f. desire, request. *p.*

خوب *khūb*, good, excellent, well,

beautiful, amiable; *khūbtar*, better; *khūb-rū*, beautiful, fair-faced; *khūb-ṣūrat*, beautiful; *khūb-ṣūratī*, f. beauty; *khūbī*, f. virtue, beauty, goodness, perfection. *p.*

خود *khud*, self; *khud-ba-khud*, spontaneously, of one's self; *khud-pasand*, self-complacent; *khud-pasandī*, f. self-complacency; *khud-rū*, growing spontaneously. *p.*

خود *khod* or *khūd*, m. a helmet. *p.*

خوراک *khurāk*, f. food, victuals, daily food, one meal, one dose. *p.*

خوری *khūrjī*, f. a large wallet, portmanteau. *p.*

خوردن *khurdan*, eating, drinking; suffering; *khurda*, eaten. *p.*

خوش *khush*, pleased, excellent, cheerful, healthy, elegant: it is frequently used in composition with the following word, as, *khush-uslūb*, well-formed; *khush-āmad*, f. flattery; *khush-bo*, fragrant; f. fragrance, odour; *khush-rang*, well-coloured; *khush-guzrān*, living happily or luxuriously; *khush-numā*, beautiful, neat, pretty; *khush-nūd*, pleased, satisfied; *khush-khabrī*, good news, pleasant tidings; tidings; *khush-*



*tālī'ī*, f. good fortune; *khush-rū*, beautiful in appearance; *khush-go,ī*, f. eloquence, pleasant conversation; *khush-libās*, finely clad; *khush-naṣīb*, fortunate; *khush-naḡsha*, finely decorated. *khush-ilhān*, melodious; *khush-ilhānī*, sweet singing, melody. *p.*

خوشي *khushī*, joy, delight; *khushī-ba-khushī*, extremely delighted. *p.*

خوف *khauf*, m. fear; *khauf-zada*, terror-struck, frightened. *a.*

خیال *khiyāl*, m. imagination, fancy, thought, consideration; phantom, vision; *khiyālī*, fanciful. *a.*

خیر *khair*, good, best, well; m. goodness, health; *khair-khṇāh*, a well-wisher; *khair-khṇāhī*, f. well-wishing, good-will; *khair o 'āfiyat se*, safe and sound. *a.*

## د

دارو *dārū*, f. medicine, *p.*; spirituous liquor; gunpowder. *h.*

داروغه *dārogha*, the head man of an office, a superintendant. *p.*

داستان *dāstān*, f. a story, fable, tale. *p.*

داغ *dāgh*, m. a spot or stain, a wound, a sore; *dāgh-d.*, to brand or wound; *dāgh-lagānā*, or *-charhānā*, to vilify. *p.*

داغ *dāg*; Brij and Hīndī for داغ.

دال *dāl*, f. pulse, a kind of split pea. *s.*

دامن *dāman*, m. skirts; *dāman-gīr*, dependent on, attached to, an accuser. *p.*

دان *dān*, m. a gift, a present; in comp. it denotes a box, or whatever holds any substance, as *nās-dān*, a snuff-box: it may also denote knowing (from *dānistān*), as *tārīkh-dān*, conversant with history. *s.*

دانا *dānā*, wise, learned; a sage; *dānā-ī*, f. wisdom. *p.*

دانت *dānt*, m. a tooth; *dānt-kholne*, laughter; *dānt pīsnā*, to gnash the teeth. *s.*

دانست *dānist*, f. knowledge, opinion. *p.* [science. *p.*

دانش *dānish*, f. knowledge, *dānishmand*, wise. *p.*

دانه *dāna*, a grain, seed; speck. *p.*

داؤد *Dā-ūd*, David. *a.*

دخل *dakhl*, m. entrance, intrusion, disturbance; *dakhl-k.* to meddle, take possession. *a.*

دربار *darbār*, m. dwelling, court, hall of audience; *darbār-k.* to give audience, to hold a levee; *darbārī*, m. a courtier; adj. of or belonging to the court. *p.*



دربان *darbān*, m. a doorkeeper, a porter. *p.*

درخت *darakht*, m. a tree; *darakht-i-tūbā*, m. name of a tree in Paradise. *p.*

درخواست *darkhwašt*, f. application, request, wish, desire, petition. *p.*

درد *dard*, m. pain, affliction, pity, sympathy; *dard ānā*, to be affected with pity; *dard i zih*, pangs of childbirth; *dard-ras*, afflicted; *dard mand*, afflicted, sympathizing. *p.*

درست *durust*, right, proper, just, well, straight, accurate; *durustī*, f. rectitude, propriety, reformation. *p.*

درکار *darkār*, necessary, wanting. *p.*

درگاه *dargāh*, f. a place, court, threshold, door, shrine. *p.*

درند *darinda* or *daranda*, *darand*, rapacious, fierce; m. a ravenous beast. *p.*

درویش *darvesh*, m. a dervesh, a beggar, a religious mendicant. *p.*

دریا *daryā*, m. the sea, a river; *daryā, ī*, of the sea, marine. *p.*

دس *das*, ten; *dasvān*, tenth. *s.*

دست *dast*, m. hand, a cubit. *p.*

دستور *dastūr*, m. custom, fashion, model, regulation; *dastūr-ul-*

*'amal*, m. a rule of conduct, model; *dastūrī*, f. perquisites paid to servants by one who sells to their master, custom, discount. *p. a.*

دشمن *dushman*, m. an enemy; *dushmanī*, f. hatred, enmity; *dushman-i jānī*, a mortal foe. *p.*

دشنام *dushnām*, m. abuse. *s. p.*

دشوار *dushwār*, difficult, arduous; *dushwārī*, f. difficulty. *p.*

دعا *du'ā*, f. benediction, prayer, wish; *du'ā-d.* to bless; *du'ā māngnā*, to ask a blessing for one's self; *du'ā-k.* to pray for another. *a.*

دعوت *da'wat*, f. a feast, an entertainment, invitation, benediction; pretension. *a.*

دعوی *da'nā* or *da'nī*, m. a law-suit, claim. *a.*

دغا *daghā*, f. deceit, imposture. *p.*

دفن *dafan*, m. interment, burial. *a.*

دکان *dukān*, m. a shop, warehouse; *dukān-dār*, shopkeeper. *p.*

دکھ *dukh*, m. ache, pain, labour, fatigue, annoyance. *s.*

دکھاتا *dikhānā*, also *dikhlānā*, to shew, to exhibit; *dikhā, ī-* or *dikhlā, ī-d.* to appear, to present one's self. *s.*



دل *dil*, m. heart, mind, soul; *dil-d.*  
 to give the heart, to be in love;  
*dil lagnā*, to be attentive to;  
*dil-jama'ī*, f. ease of mind, con-  
 tent; *dil-chāhnā*, a. to desire; *dil-*  
*nanāzī*, f. blandishment, kind-  
 ness; *dil-nishīn*, that which im-  
 presses the heart; *dil-shikasta*,  
 broken-hearted; *dilī*, hearty, of  
 the heart, sincere. *p.*  
 دلانا *dilānā*, a. to cause to give, to  
 consign, assign. *s.*  
 دلیر *diler*, bold, brave, resolute;  
*dilerī*, bravery. *p.*  
 دلیل *dalīl*, f. argument, proof; a  
 guide, director. *a.*  
 دم *dam*, m. breath, life; boasting,  
 pride; a moment; *dam-d.* to  
 coax, to deceive; *dam-ba-dam*,  
 from time to time, with short  
 intervals; *dami-marg*, or *dami*  
*wāpasīn*, m. the moment of  
 dying, last breath. *p.*  
 دم *dum*, f. tail end, extremity. *p.*  
 دماغ *dimāgh*, m. the brain, pride,  
 conceit. *a.*  
 دن *din*, m. a day. *s.*  
 دو *do*, two; contracted for *de, o*, give,  
 or you may give; *do pahar*,  
 noon, or midnight. *h.*  
 دودھ *dūdḥ*, m. milk. *s.*  
 دور *dūr*, f. distance, far, remote;

*dūr-andesh*, provident, foresee-  
 ing; *dūr-andeshī*, f. foresight,  
 penetration; *dūr-darāz* or *dūr-*  
*dast*, far distant, long; *dūrī*,  
 f. distance, separation, absence. *p.*  
 دوڑانا *daurānā*, a. to cause to run,  
 to drive, to actuate, to exer-  
 cise. *s.*  
 دوزخ *dozakḥ*, m. hell (met.) belly. *p.*  
 دوش *dosh*, fault, sin, crime, blame. *s.*  
 دولت *daulat*, f. happiness, riches,  
 wealth, fortune; *daulat-khāna*,  
 m. royal residence, a palace;  
*daulat-khṇāh*, wishing wealth  
 or prosperity to another; *daw-*  
*lat-khṇāhī*, f. the wishing of  
 wealth, &c.; *daulat-mand*, rich;  
*daulat-war*, wealthy; *daulat-*  
*warī*, f. wealthiness. *a.*  
 دھی *dahī*, m. thick sour milk,  
 coagulated milk. *s.* [tion. *s.*  
 دھیان *dhyān*, m. meditation, atten-  
 دیار *diyār* (pl. of دار), m. a coun-  
 try, region, province. *a.*  
 دیجئے *diji-e*, respectful, imper. of  
 دینا, to give.  
 دیر *der*, f. delay, late, a long while. *p.*  
 دیس *des* or دیش *desh*, m. coun-  
 try, region. *s.*  
 دیکھانا *dekhānā*, to shew. *s.*  
 دیکھائی دینا *dekhā-i denā*, n. to  
 appear, to present one's self. *s.*



دیکھنا *dekhnā*, a. to see, perceive, experience, to look at, to behold. s.

دین *dīn*, m. faith, religion; *dain*, m. debt. a.

دینا *denā*, a. to give, grant, yield; *denā-lenā*, traffic, pecuniary transactions, gaming. s.

دیوار *dewār* or *dīwār*, f. a wall; also *dīwāl*; *dīwār-gīrā*, m. a kind of tapestry. p.

دیوانہ *dīwāna*, mad; inspired, influenced by a spirit. p.

## ڈ

ڈالنا *dālnā*, a. to throw down, to drop, to push, to shake, submit, destroy; *dāl-d.* to throw away. h.

ڈر *ḍar*, m. fear. ڈرانا *ḍarānā*, to frighten. ڈرنا *ḍarnā*, n. to fear. s.

ڈنڈوات *ḍanḍawat*, f. obeisance, salutation. s. [target. h.

ڈھال *ḍhāl*, m. declivity; a shield,

## ذ

ذبح *zabḥ*, m. a sacrifice, slaughter. a.

ذرا *zarrā*, ذرہ *zarra*, m. an atom, a little. a.

ذکر *zīkr*, m. remembrance, mention; *zīkr karnā*, a. to record, to mention. a.

ذلیل *zalīl*, abject, contemptible, base. a.

ذہن *zihn*, m. acuteness (of mind), sagacity, genius, wit. a.

## ر

رات *rāt*, f. night; *rāt-dīn*, night and day. s.

راجا *rājā*, m. a king; also راجہ. s.

راز *rāz*, m. a secret, mystery; *rāz o niyāz*, secret love; *rāz-dār*, faithful (in secrets). p.

رامیشور *Rāmeshwar*, the god Rama; another name for Shiva or Mahadev. s.

راہ *rāh*, f. road, way, manner; *rāh-bāt*, the highway; *rāh-dekhnā*, to wait for; *rāh-dikhānā*, to keep one waiting; *rāh-dār*, m. a collector of duties on the highway; *rāh-dārī*, f. the privilege of collecting duties, &c. on the highway; *rāh-i-rāst*, f. the right way; *rāh-l.* or *apnī rāh-l.* to go away, to depart. p.

رحمت *rahmat*, f. mercy, kindness; *rahmat-k.* or *-khānā*, to pity, to sympathize. a.

رخسار *rukhsār*, m. the cheek. p.

رخصت *rukhsat*, leave, license, discharge, indulgence; *rukhsat-k.* to dismiss; *rukhsat-h.* to



depart; *rukhsat-l.* to take leave, to come away. *a.*

رزق *rizk*, m. food, wealth, support, allowance. *a.* [sion. *s.*

رسای *rasā,ī*, f. access, comprehen-

رعایا *ri'āyā*, m. subjects, tenants. *a.*

رعد *ra'd*, m. thunder. *a.*

رعیت *ra'iyat* or *ra'aiyat*, f. a subject, tenant. *a.*

رغبت *raghbat*, f. wish, curiosity, esteem, affection, pleasure. *a.*

رکھنا *rakhnā*, a. to keep, put, place; to possess, own; to save, reserve, or leave existing; *rakh-d.* to put down, to place; *rakh-l.* to take in charge. *s.*

رکوع *rukū'*, m. bowing the body in prayer. *a.*

رمنّا *ramnā*, to roam, wander. *s.*

رنجیده *ranjīda*, afflicted, displeased; *ranjīdagī*, displeasure, vexation. *p.* [diyā. *s.*

رنڈی *randī*, f. a woman; also *ran-*

رنگ *rang*, m. colour, manner, method, hue, amusement, merriment; *rang-k.* to paint; to lead a life of pleasure; *rang-rālī*, blandishment, pleasure; *rang-ā-rang* and *rang-ba-rang*, many-coloured, various, of many kinds; *rang-āmez*, of various hues, beautiful. *p.*

رو *rū*, m. face, surface; sake, cause, reason; *rū-i-zamīn*, surface of the earth; *rū-d.* to attend to, to regard. *p.* [moving. *p.*

روانہ *rawānā*, m. going, departed,

روپیہ *rūpiya*, m. a rupee, equal to two shillings, at par. *s.*

روٹی *rotī*, f. bread, a loaf. *s.*

روز *roz*, m. a day; *roz-marra*, m. daily subsistence, livelihood; *roz-nāma* or *-nāmcha*, m. a journal; *roz-gār*, daily subsistence, livelihood. *p.*

رہای *rihā,ī*, f. deliverance, escape, rescue. *p.*

رہنا *rahnā*, n. to stay, stop, be, exist, last, live; *rahnewālā*, an inhabitant. *h.*

ریچھ *rīchh*, m. a bear. *s.*

رئیس *ra,īs*, m. prince, president, chief, captain. *a.*

ز

زبان *zabān*, f. the tongue, language, dialect, flame of a candle. *p.*

زبانی *zabānī*, by the tongue, that is, verbally. *s.*

زراعت *zirā'at*, f. agriculture, sown field. *a.*

زرد *zard*, yellow, pale, livid; *zardī*, f. paleness. *p.*



زرة *zira*, f. iron armour; *zira-posh*, clad in iron armour. *p.*

زمان *zamān*, m. time, an age, the world; fortune; the heavens; tense; *zamāna*, m. time, &c.; *zamānā-sāz*, time-server; *zamāna-sāzī*, f. time-serving, flattery. *a.*

زمین *zamīn*, f. the earth, ground, soil, country; *zamīn-dār*, m. the receiver of revenues arising from land; *zamīn-dārī*, an allotment in land, or, rather, of the revenue of such land. *p.*

زن *zan*, f. a woman. *p.*

زنا *zinā*, f. adultery, fornication. *a.*

زنانہ *zanāna*, m. a seraglio, the women's apartment in an oriental establishment. *p.*

زنجیر *zanjīr*, f. a chain. *p.*

زندان *zindān*, m. a prison. *p.*

زندگانی *zindagānī*, or } f. life, existence. *p.*  
زندگی *zindagī*, }

زنده *zinda*, alive, living. *p.*

زور *zor*, m, force, strength, violence, vigour, effort, weight; *zor-āwar*, powerful, strong; *zor-āwarī*, f. power, force, *p.*

زیاده *ziyāda*, m. addition, increase; adv. more; *ziyāda-k.*, to augment, to increase: (met.) to take away the dinner and table-

cloth; *ziyāda go*, a prattler, boaster. *a.*

زیان *ziyān*, m. loss, damage, deficiency; *ziyān-kār*, destructive, dangerous; *ziyān-kārī*, f. destructiveness. *p.*

زیر *zer*, prep. under, below, inferior; *zer-dast*, a subject, vassal; powerless; *zer o zabar*, topsy-turvy; *zīr*, *zīl*, f. the treble (in music). *p.*

## س

سا *sā*, a particle, denoting similitude, &c., added to substantives and adjectives.

ساتھ *sāth*, prep. with, in company of. *s.*

سادھو *sādhū*, holy, righteous. *s.*

سارا *sārā*, all, the whole. *h.*

ساگ *sāg*, m. greens, edible vegetables; *sāg-pāt*, m. greens. *s.*

سال *sāl*, name of a wood, *s.*; a year; *sāl-girih*, anniversary of one's birthday. *p.*

سامہنا *sāmhnā*, facing, fronting; *sāmhne*, prep. in front, before. *s.*

سب *sab*, all, every, the whole; *sab kuchh*, every, all; *sab ke sab*, one and all, the whole; *sab-hī*, all. *s.*



سبا *sabā*, Sheba, a country in Arabia Felix, where they suppose *Bilkis*, the Queen who visited Solomon, to have reigned.

سباع *sibā'* (pl. of سبع *sabu'*), lions, savage beasts. *a.*

سبب *sabab*, *m.* cause, reason, motive; prep. on account of. *a.*

سبحان *subhān*, *m.* praising (God); a title of the Deity; *subhān-allāh*, O holy God! *subhānī*, divine. *a.*

سبك *subuk*, light, frivolous. *p.*

ستاره *sitāra*, a star, a kind of fire-work. *p.*

ستو *sattū*, *m.* parched grain reduced to meal and made into a paste. *s.*

سجدة *sijda*, *m.* bowing in adoration to God; *sijda karnā*, to worship. *a.*

سچ *sach*, *m.* true, truth; adv. indeed, in earnest, actually; *sach-much*, the real truth. *s.*

سچا *sachchā*, true, genuine, sure. *s.*

سحر *sihr*, *m.* enchantment; *sihr-sāz*, an enchanter. *a.*

سخت *sakht*, hard, strong, difficult, stingy, very; *sakhtī*, *f.* hardness, intenseness, stinginess, distress. *p.*

سخن *sukhan*, *m.* speech, language; *sukhan-dān*, or *sukhan-go*, or

*sukhan-goy* or *go,ī*, eloquent, an orator. *p.* [person. *a.*

سخي *sakhī*, liberal, a generous

سر *sir*, the head: it ought to be pronounced *sar* in all Persian compounds; thus, *sar-ba-muhr*, sealed upon the top; *sar-afrāz*, or *sar-buland*, having the head exalted, promoted; *sar i rāh*, the main road. *p.*

سرا *sarā*, *f.* a caravansary, house of entertainment, seraglio; a mansion. *p.*

سرا انجام *sarānjām*, *m.* apparatus, goods, end, accomplishment; *sarānjām-k.* to accomplish. *p.*

سرخ *surkh*, red; *surkh-rū*, of a ruddy countenance; pleased, satisfied; *surkhī*, redness, brilliancy. *p.* [fowl. *p.*

سرخاب *surkhāb*, a kind of water-

سرد *sard*, cold; *sardī*, *f.* coldness. *p.*

سردار *sar-dār*, *m.* a chief, a captain; *sar-dārī*, *f.* chiefship; *sar-dārī-k.* to act as chief. *p.*

سرفراز *sar-farāz*, *f.* exalted, eminent; also *sar-afrāz*; *sarfaraizi*, *f.* exaltation, promotion. *p.*

سڑک *sarak*, *f.* a path, road. *h.*

سفر *safar*, *m.* a journey, voyage. *p.*

سفید *sufed* or *sufaid*, white. *p.*



سکونت *sukūnat*, f. residence, dwelling. *a.*

سليمان *Sulaimān*, m. Solomon; *ibn-i-Daūd*, son of David. *a.*

سمجھنا *samajhnā*, *a.* to comprehend, understand. *s.*

سميت *samet*, with, together with. *s.*

سن *sinn*, time, age, year (of the Hijra); *sinn o sāl*, age, period of life. *a.*

سنا *sunna*, *a.* to hear, to listen. *s.*

سنگ *sang*, m. a stone, a weight; *sang-dil*, hard-hearted; *sang-sār-k*. *a.* to stone to death;

*sang-tarāsh*, a stonecutter;

*sang-reza*, gravel, pebble. *p.*

سنگخواره *sang-khvrāra*, a kind of small bird of a dark colour. *p.*

سو *sau*, a hundred; also *sai*. *s.*

سوا *sinwā*, except, besides, also. *a.*

سهل *sahl*, easy, simple, trifling, easily. *a.* [hundred. *h.*

سے *se*, from, with, than; سي *sai*, a سیاست *siyāsat*, f. government, punishment, pain. *a.*

سیانا *siyānā*, wise, skilful; a sage. *s.*

سیاہ *siyāh*, black, unfortunate, bad; *siyāh-bakht*, unfortunate; *siyāh-kār*, wicked; *siyāh-gosh*, m. a species of lynx; *siyāh-mast*, dead drunk.

سیت بندہ *Set-bandh*, name of the

place where Rāma is said to have built a bridge, on which was placed an image of Mahādeva, called here Rāmeshwar. *s.*

سیر *sair*, f. perambulation, ramble, adventure, a walk; used figuratively in the sense of viewing scenery, &c. *a.*

سیر *ser*, a weight about 2lb. English, commonly pronounced *seer*. *h.*

سیر *ser*, full, satiated; *ser-āb*, watered, irrigated; *serī*, satiety, repletion. *p.*

سیرت *sīrat*, f. disposition, nature. *a.*

سیڑھی *sīrhī*, f. a staircase, step, ladder. *h.*

سیس *sīs*, m. the head, the summit. *s.*

سیکرا *saikrā*, } a hundred. *s.*  
سیکرا *saikra*, }

سیکھنا *sīkhnā*, *a.* to learn, to acquire. *s.*

سینا *sīnā*, *a.* to stitch, sew; *senā*, to hatch young, as birds, to brood, to lounge idly. *s.*

سینہ *sīna*, m. breast, bosom; *sīna-zor*, robust, athletic; *sīna-soz*, tormented. *p.*

ش

شاباش *shābāsh*, interj. bravo! well done! *p.*



شاخ *shākh*, f. a bough, a horn;  
*shākh-sār*, f. a garden. *p.*

شاد *shad*, pleased, delighted, exulting; *shād-āb*, fresh, verdant, pleasant, succulent; *shād-mān*, pleased, delighted; *shād-mānī*, f. pleasure, delight, joy, rejoicing; *shād-dil*, cheerful; *shādī*, f. pleasure, gladness, marriage. *p.* [festivity. *p.*

شادیانه *shādiyāna*, m. rejoicing,

شاعر *shā'ir*, m. a poet. *p.*

شاگرد *shāgird*, m. a scholar, disciple, apprentice, a servant; *shāgird-pesha*, an attendant, disciple, novice; *shāgirdī*, f. learning, studying, apprenticeship. *p.* [try of Syria. *a.*

شام *Shām*, m. evening; the country; *shāmāt*, f. bad fortune, adversity. *a.*

شان *shān*, f. dignity, state, condition, constitution, nature, business, affair; *shān-dār*, dignified, stately. *a.*

شاه *shāh*, m. a king, prince; excellent, principal; *Shāh-jahān*, an emperor of Delhi, grandson of Akbar; *Shāh-jahān-ābād*, the city of Delhi, so called after *Shāh-jahān*; *shāh-zāda*, a prince; *shāh-zādī*, a princess; *Shāh-*

*nāma*, name of a famous poem by Firdausī, the Homer of Persia; *shāhī*, f. reign, sovereignty; a follower of the sect of 'Alī; adj. royal. *p.*

شاید *shāyad*, adv. possibly, probably, perhaps; *shāyad ki bāshad*, perhaps it may be so. *p.*

شب *shab*, f. night; *shab-bāsh*, passing the night; *Shabi barāt*, name of a Muhammadan festival; *shab-deg*, f. a dish of meat and turnips kept on the fire all night; *shab i kadr*, (in Arabic *lailatu-l-kadr*, lit. the night of power;) a solemn festival among the Musalmāns, which is held on the 27th of the month *Ramāzān*; *shab-nam*, dew; also a species of fine linen. *p.*

شتر مرغ *shutur-murgh*, m. an ostrich. *p.*

شجاع *shujā'*, brave, bold. *a.*

شجاعت *shujā'at*, f. bravery. *a.*

شخص *shakhṣ*, m. a person, individual. *a.*

شدت *shiddat*, f. violence, force, adversity, affliction. *a.*

شر *sharr*, f. wickedness, depravity, malignancy. *a.*

شراب *sharāb*, f. wine, spirituous liquor; *sharābī*, m. a drunkard. *a.*



شربت *sharbat*, m. beverage, sherbet. *a.*

شرط *shart*, f. condition, stipulation, wager; sign, mark, signal. *a.*

شرع *shar'*, m. the precepts of Muhammad, law, equity; a high road; *shar'ī*, lawful, religious. *a.*

شروع *shurū'*, m. beginning. *a.*

شرير *sharīr*, vicious, wicked, malignant. *a.*

شریف *sharīf*, noble, eminent; also *sharīfa*, f. noble, &c. *a.*

شریک *sharīk*, m. a partner, a party, a friend. *a.*

شفقت *shafakat*, f. compassion, kindness. *a.*

شفیق *shafīq*, m. a friend, affectionate. *a.*

شک *shakk*, m. doubt, suspense. *a.*

شکار *shikār*, m. hunting, prey, game; *shikār-band*, cords wherewith to tie game, &c.; *shikār-gāh*, f. place for hunting in; *shikārī*, relating to hunting, game; m. a fowler, hunter. *p.*

شکر *shukr*, m. thanks, gratitude; *shukrāna*, thanksgiving; *shukr-guzār*, grateful; *shukr-guzārī*, f. gratitude. *a.*

شکست *shikast*, also *shikastagī*, f. defeat, dispersion. *p.*

شکل *shahl*, f. shape, form, appear-

ance; *shahl i musaddas*, hexagonal. *a.*

شهد *shahd*, m. honey. *p.*

شه *shahr*, m. a city; *shahr-basānā*, to cause a city to be built or inhabited; *shahr-panāh*, the protection of a city, a fortification, entrenchments, walls. *p.*

شیر *sher*, m. a tiger, a lion; *sherāna*, tiger-like. *p.*

## ص

صاحب *ṣāhib*, m. a lord, master, companion; (in comp.) possessed of, endowed with. *a.*

صبح *ṣubḥ*, f. morning, dawn; *ṣubḥ-ṣabāḥ*, f. dawn of day; *ṣubḥ-kheza*, a sneaking kind of thief, who steals in the morning ere people are awake. *a.*

صحبت *ṣuḥbat*, f. society, an assembly; *ṣuḥbat-k.* to cohabit. *a.*

صحیح *ṣaḥīḥ*, accurate, pure, perfect, sound. *a.*

صفت *ṣifāt*, f. praise, quality, manner; an adjective; *ṣifat-k.* to praise. *p.*

صلاح *ṣalāḥ*, f. peace, deliberation, rectitude; advice; advisable. *a.*

صلح *ṣulḥ*, f. peace, reconciliation, treaty, truce. *a.*



صلوة *ṣalūt* or *ṣalāt*, f. prayer, benediction. *a.*

صنعت *ṣan'at*, f. profession, trade, art, mystery, miracle. *a.*

صورت *ṣūrat*, f. form, face, person, portrait, manner, state. *a.*

## ض

ضد *ẓidd*, f. opposition, contrariety; *ẓiddī*, one who opposes; adj. obstinate. *a.*

ضرور *ẓarūr*, necessary, expedient. *a.*

ضروري *ẓarūrī*, necessary, requisite; pl. *ẓarūriyāt*, necessities, requisites. *a.*

ضعيف *ẓa'if*, weak, impotent. *a.*

ضلال *ẓalāl*, } m. error, fault,  
ضلالت *ẓalālat*, } ruin. *s.*

ضيافت *ẓiyāfat*, f. a feast, a banquet; hospitality, invitation. *a.*

## ط

طالب *tālib*, asking, seeking; *tālibi-dunyā*, worldly-minded; *tālib ul' ilm*, or *tālib i'ilm*, a student, seeker of knowledge. *a.*

طاووس *tā,ūs*, m. a peacock. *a.*

طائر *tā,ir*, flying; m. a bird. *a.*

طبايع *tabā-i'*, pl. of طبيعت, q.v.

طبيعت *tabī'at*, f. genius, nature, disposition, health. *a.*

طبيب *tabīb*, m. a physician; *tabībī*, the science of physic. *a.*

طرح *tarah*, f. manner, mode; *tarah-ba-tarah*, in various ways, of various sorts; *tarah-dār*, handsome, graceful. *a.*

طرف *taraf*, f. side, quarter, direction. *a.*

طريق *tarīk*, f. way, road; manner, custom; rite, religion. *a.*

طريقة *tarīka*, m. way, path; manner, mode; religion. *a.*

طفل *tiḥl*, m. an infant, a child, a young animal; *tiḥlī*, f. infancy. *a.*

طلب *tālab*, f. pay, wages; desire, demand; *tālab-dār* or *tālab-gār*, desirous, seeking; *tālab-k.* to desire, ask. *a.*

طمع *ṭam'*, f. avarice, greediness. *a.*

طور *ṭaur*, m. mode, manner, way. *a.*

## ظ

ظالم *ẓālim*, an oppressor, a tyrant. *a.*

ظاهر *ẓāhir*, evident, perspicuous. *a.*

ظلم *ẓulm*, m. oppression; injustice. *a.*

ظهور *ẓuhūr*, appearance, existence; *ẓuhūr men ānā*, to take place, to be exhibited. *a.*

## ع

عادل *'ādil*, just; f. عادلة *'ādila*. *a.*



عاشق 'āshik, m. a lover; 'āshik-h. to be in love. a. [ful. a.

عاصي 'āṣī, sinning, a sinner, sin-عاقِل 'ākil, wise, sensible. a.

عاقِبت 'ākibat, f. end, futurity, the world to come. a.

عالم 'ālam, m. the world, universe; time; regions; beauty; people; 'ālamī-ajṣām, m. world of bodies, material world; 'ālamī-arnwāh, m. immaterial world, world of spirits; 'ālamī-āsbāb, m. material world; 'ālamī-bakā, m. eternal world; 'ālamī-ṣūrat, m. ideal world; 'ālamī-ma'nī, m. real world. a.

عبادت 'ibādat, f. divine worship, adoration; 'ibādat-gāh, f. a temple, place of worship. a.

عبرت 'ibrat, f. example, warning. a.

عجائب 'ajā'ib, m. wonders, curiosities; adj. wonderful. a.

عجب 'ajab, m. wonder, admiration; adj. wonderful, rare. a.

عجيب 'ajīb, wonderful, rare; 'ajīb-gharīb, or 'ajīb o gharīb, wonderful and strange. a.

عدالت 'adālat, f. a court of justice; law, justice. a.

عذاب 'azāb, m. pain, misfortune, martyrdom, punishment; 'azābi-jahannam, m. the torments of

hell; 'azābi-ḥabr, m. torment of the grave. a.

عذر 'uẓr, m. excuse; bilā 'uẓr, without hesitation or apology; 'uẓr-khṇāh, apologizing; 'uẓr-khṇāhī, the act of apologizing. a.

عرب 'Arab, m. Arabia; an Arabian; 'Arabī, Arabian, Arabic. a.

عرس 'urs, a marriage procession. a.

عرش 'arsh, a roof, a throne; the ninth heaven, where the throne of God is, according to Muhammadans. a.

عرصة 'arṣa, m. area, space, time, while, interval; 'arṣa-gāh, f. a field, a plain. a.

عرض 'arṣ, f. a petition, request, representation; 'arṣ-k. to represent, to offer. a.

عرضي 'arṣī, f. petition, complaint. a.

عرق 'arāḥ, m. essence, spirit. a.

عزيز 'azīz, dear, worthy, respected, precious; 'azīz jānnā or rakh-nā, to love, to hold dear. a.

عشق 'ishk, m. love, pleasure; 'ishk-bāzī, playfulness; 'ishk-mushk, love interviews. a.

عضو 'aẓū, m. a member, limb, joint. a.

عطا 'ata, f. a gift, a favour. a.

عطار 'attār, m. a perfumer, druggist. a.

عطر 'itr, m. perfume, fragrance. a.

عظيم 'aẓīm, great, honourable. a.



عقل *'akl*, f. wisdom, opinion, sense;  
*'akl-mand*, wise; *'ākl-mandī*,  
 f. wisdom; *'aklī*, reasonable,  
 relating to intellect. *a.*

عمر *umr*, f. age, lifetime. *a.*

عمق *'umuk*, m. depth, profundity. *a.*

عمل *'amal*, m. action, practice, rule;  
*'amalī*, artificial, practical. *a.*

عورت *'aurat*, f. a woman, a wife. *a.*

عوض *'iwaz*, m. reward, retaliation;  
 substitute, instead of. *a.*

عهد *'ahd*, m. compact, treaty, cove-  
 nant; time, season; *'ahd-shikan*,  
 adj, covenant-breaking; *'ahd-*  
*shikanī*, f. the breaking of a  
 covenant. *a.*

عیال *'iyāl*, children, family; *'iyāl-*  
*dār*, having a family, a man bur-  
 dened with many children. *a. p.*

عیب *'aib*, m. fault, blame; *'aib-*  
*posh*, lenient, one who conceals  
 another's faults; *'aib-poshī*, in-  
 dulgence, leniency; *'aib-jō*, one  
 who seeks out faults. *a.*

عين *'ain*, f. the eye; a fountain;  
 the essence of any thing, as,  
*'ain shādī*, the height or essence  
 of joy; *'ain rāh menī*, in the  
 very path or road. *a.*

غ

غاز *ghār*. m. a cavern, pile. *a.*

غافل *ghāfil*, senseless, negligent;  
*ghāfil-h.* n. to be negligent. *a.*

غالب *ghālib*, victorious; *ghālib-*  
*ānā* or *-honā*, n. to be victo-  
 rious. *a.*

غرائب *gharā'ib* (pl. of غریب).  
 strange, wonderful (things). *a.*

غرض *gharaz*, f. design, business,  
 meaning; adv. in short, in fine. *a.*

غریب *gharīb*, poor, humble, meek,  
 strange, foreign. *a.*

غفلت *ghaflat*, f. carelessness,  
 neglect. *a.*

غلام *ghulām*, m. a slave; *ghulāmī*,  
 slavery, service. *a.*

غلبه *ghalba*, m. superiority, con-  
 quest, assault. *a.*

غول *ghol*, m. a crowd, a number;  
*ghul*, an ogre, kind of demon. *p.*

غیب *ghaib*, concealed, absent, in-  
 visible; *ghaib-dān*, skilled in  
 mysteries, a diviner omniscient;  
*ghaib-dānī*, f. knowledge of  
 mysteries. *a.*

غیبت *ghaibat*, f. absence; *ghāibat*,  
 backbiting, slander. *a.*

غیور *ghayūr*, jealous, high-minded, *a.*

ف

فاخته *fākhta*, f. a dove, turtle-  
 dove. *p.*



فارغ *fārigh*, free, at leizure ; *fārigh-khattī*, f. a discharge, a deed of release, *a.* [tuous, abundant. *a.*  
 فاضل *fāzil*, excellent, learned, vir-  
 فام *fām*, colour (used in comp.) *p.*  
 فائدة *fā,ida*, m. profit, gain, advan-  
 tage, utility ; *fā,ida-mand*, pro-  
 fitable. *a.* [boasting, pride. *a.*  
 فخر *fakhr*, m. glory, ornament,  
 فدا *fidā*, f. sacrifice, ransom, *a.*  
 فراموش *farāmosh*, forgotten. *p.*  
 فردوس *firdaus*, m. a garden, Para-  
 dise ; *Firdausī*, name of a Per-  
 sian poet, the Homer of that  
 country. *p.*  
 فرش *farsh*, m. carpeting, bedding,  
 a mat, carpet, any thing spread ;  
*farsh-furūsh*, carpets. *a.*  
 فرشته *firishta*, m. one sent, a mes-  
 senger, an angel. *p.*  
 فرق *farak*, m. difference, separa-  
 tion ; *farak-k.* *a.* to separate. *a.*  
 فرقه *firka*, m. a sect, tribe, class, com-  
 pany, society. *a.*  
 فرمان *farmān*, m. a mandate,  
 command ; royal patent ; *far-*  
*mānā*, *a.* to order, command ;  
*farmān-bardār*, subject to or-  
 ders, obedient ; *farmān-bar-*  
*dārī*, f. obedience, subjection. *p.*  
 فرنگ *Farang*, Europe, Christen-  
 dom ; *Farangī*, European. *p.*

فرياد *faryād*, f. complaint, lamen-  
 tation ; *faryād-ras*, m. a re-  
 dresser of grievances ; *faryād-*  
*rasī*, f. the redressing of griev-  
 ances ; *faryādī*, m. a plaintiff. *p.*  
 فريفته *farefta*, deceived, ena-  
 moured. *p.* [war, rebellion. *a.*  
 فساد *fasād*, m. depravity, violence,  
 فصاحت *faṣāḥat*, f. eloquence. *a.*  
 فصل *faṣl*, f. separation, a section,  
 chapter ; time, season, harvest ;  
*Faṣlī*, name of a recent era con-  
 nected with the revenue, insti-  
 tuted in the reign of Akbar, to  
 avoid the confusion arising  
 from the lunar calculation of  
 the Musalmāns. *a.*  
 فصيح *faṣīh*, eloquent. *a.*  
 فضل *faẓl*, m. excellence, virtue, in-  
 crease, favour, grace. *a.*  
 فضولي *faẓulī*, f. redundance, ex-  
 cess, extravagance. *a.p.*  
 فضيلت *faẓīlat*, f. excellence. *a.*  
 فعل *fi'l*, m. action, work ; a verb. *a.*  
 فقط *fakaṭ*, adv. merely, simply,  
 only, solely ; no more. *a.*  
 فق *fikh*, f. knowledge of religion  
 and law. *a.* [gians. *a.*  
 فقها *fukaha* (pl. of فقيه), theolo-  
 فقير *fakīr*, m. a beggar, a holy man ;  
 adj. poor, indigent ; *fakīrī*, f.  
 the profession of a *fakīr*, po-



verty; *faḥīrnā*, a female beggar, a poor woman. *a.*

فكر *fikr*, m. f. thought, reflection, advice, solicitude; *fikr-mand*, thoughtful. *a.*

فلاح *falāh*, f. prosperity, refuge. *a.*

فن *fann*, m. skill, science. *a.*

فنا *fanā*, f. mortality; *fanā-h*, or *ho-jānā*, to become mortal, to die. *a.*

فوج *fauj*, f. an army, a multitude; *faujdār*, m. an officer of the police, a magistrate. *a.*

في *fī*, in; for, for each, as *fī-larke*, for each child; *fī-l-wāḥi*, in truth, in reality; *fī-l-jumla*, in short; *fī-l-ḥaḳīkat*, in truth, verily; *fī-l-faur*, adv. immediately. *a.*

فيض *faiz*, m. bounty, favour; *faiz-rasān*, bountiful; *faiz-rasānī*, diffusion of bounty, liberality. *a.*

فيضان *fayazān*, m. abundance, redundancy. *a.*

فيل *fīl*, m. an elephant; *fīl-bān*, m. an elephant-driver; *fīl-pā*, having a swelling in the legs, having elephantiasis; *fīl-pāya*, m. a pillar.

## ق

قابل *kābil*, worthy, fit, skilful, sufficient, able. *a.*

قابو *kābū*, m. power, command, opportunity, possession. *t.*

قاصد *kāṣid*, m. a courier, messenger, postman. *a.*

قاصر *kāṣir*, defective. *a.*

قاضي *kāẓī*, m. a judge. *a.*

قاعدة *kā'ida*, m. mode, manner, rule; *kā'ida-dān*, conversant with manners, &c. *a.*

قافلة *kāfila*, m. a body of travellers, a caravan. *a.*

تالچہ *kalīcha*, m. a small carpet. *p.*

قانون *kānūn*, m. rule, regulations. *g.*

قائدہ *kā'ida*, rule, &c. v. قاعدة. *a.*

قائل *kā'il*, subdued (in argument). *a.*

قائم *kā'im*, standing, firm; *kā'im rahnā* or *-honā*, n. to be firm or permanent. *a.* [to bury. *a.*

قبر *kabr*, f. a grave, tomb; *kabr-d.*

قبض *kabẓ*, f. contraction, receipt, tax; *kabẓ-k.* to seize, to appropriate. *a.*

قبضہ *kabẓa*, m. grasp (of the hand), possession; handle. *a.*

قبل *kabl*, m. the anterior part, the front; prep. before, previous to. *a.*

قبلہ *kibla*, m. the place to which Musalmāns turn their face at prayer, Mecca, any sacred place, an altar; *kibla-gāh*, a father; *kabla e 'ālam*, Your Majesty, Sire. *a.*



قبول *ḡabūl*, m. consent, approbation; adj. accepted, consented; *ḡabūl-sūrat*, handsome, of elegant form; *ḡabūlī*, f. a kind of food; *ḡabūlnā*, a. to agree, consent. *a.*

قبيلة *ḡabīla*, m. a wife, a tribe. *a.*

قتل *ḡatl*, m. slaughter, killing, murder. *a.*

قد *ḡadd*, m. stature, person. *a.*

قدامت *ḡidāmat*, f. worth, excellence. *a.*

قدر *ḡadar*, f. worth, price, quantity, size, destiny, fate; *ḡadar-dān*, an appreciation of merit, a patron; *ḡadar-dānī*, appreciation of merit, patronage. *a.*

قدرت *ḡudrat*, f. power, authority, omnipotence. *a.*

قدم *ḡadam*, m. a pace, footstep; the sole of the foot; *ḡadam-bosī*, kissing one's feet, an humble salutation. *a.*

قديم *ḡadīm*, ancient, old; former. *a.*

قرار *ḡarār*, m. rest, firmness, agreement; *ḡarār-gāh*, f. house of rest, the grave. *a.* [tion. *a.*

قربان *ḡurbān*, m. a sacrifice, oblation; *ḡarḡ*, m. a loan, a debt, money borrowed at interest. *a.*

قريب *ḡarīb*, near; nigh, almost, relative. *a.*

قسم *ḡism*, f. kind, species, sort; *a.*  
قسمت *ḡismat*, f. fate, lot, share, distribution, portion. *a.*

قصاص *ḡiṣāṣ*, m. the law of retaliation. *a.* [ject, purpose. *a.*

قصد *ḡaṣd*, m. desire, attempt, pro-

قصه *ḡiṣṣa*, m. a tale, story; a dispute, quarrel. *a.*

قضا *ḡazā*, f. fate, death; *ḡazā-rā*, *ḡazā-kār*, by chance. *a.*

قفس *ḡafas*, m. a cage. *a.*

قفل *ḡufl*, m. a lock, a bolt. *a.*

قلب *ḡalb*, m. the heart, mind, soul, kernel, marrow; adj. strong, impregnable; inverted; *ḡalbī*, of the heart. *a.*

قلعة *ḡil'a*, m. a fort. *a.*

قلم *ḡalam*, m. a reed, a pen, handwriting; f. cuttings of trees; *ḡalam-dān*, an inkstand; *ḡalam-rau*, m. empire, sovereignty. *a.*

قلندر *ḡalandar*, m. a darwesh, a holy man. *a.*

قلي *ḡulī*, m. a labourer, a porter. *t.*

قمري *ḡumrī*, f. a turtle dove. *a.*

قناعت *ḡanā'at*, f. content, tranquillity, abstinence. *a.*

قوت *ḡunwat*, f. power, virtue, vigour; *ḡunwati-hāḡima*, f. digestion. *a.*

قول *ḡaul*, m. a word, saying; agreement, promise; a kind of song;



*kaul-karār*, word of honour, firm promise. *a.* [family. *a.*  
 قوم *kaum*, f. tribe, sect, caste,  
 قید *kaid*, f. fetter, imprisonment;  
 adj. imprisoned; *kaid-band*,  
 m. imprisonment; *kaid-khāna*,  
 m. a prison; *kaidī*, m. a pri-  
 soner. *a.*  
 قیمت *kīmat*, f. price, value; *kī-*  
*matī*, valuable, costly. *a.*  
 قینچی *kainchī*, f. a pair of scis-  
 sors. *u.*

## ک

کاتب *kātib*, m. a writer, scribe. *a.*  
 کاٹنا *kāṭnā*, a. to cut, to clip, to bite,  
 to reap; to pass away time;  
*kāṭ-dālnā*, or *-lenā*, a. to cut off. *s.*  
 کاسی *kāsī*, or } a name of Be-  
 کاشی *kāshī*, } nares. *s.*  
 کالج *kālej*, a college. *eng.*  
 کاغذ *kāghaz*, m. paper. *p.*  
 کافر *kāfir*, m. infidel; impious man;  
 a mistress; *kāfirī*, an infidel  
 slave. *a.* [love. *s.p.*  
 کام *kām*, m. business, affair; desire,  
 کان *kān*, m. the ear; *kān dharnā*,  
 to incline one's ear, to attend to. *s.*  
 کاهن *kāhin*, m. a priest, prophet,  
 augur. *a.*  
 کبک *kabk* or *kabak*, m. a bird  
 of the partridge tribe. *p.*

کبوتر *kabūtar*, m. a pigeon. *p.*  
 کبھو *kabhū*, ever, some time or  
 other, at any time; *kabhū*  
*kabhū*, occasionally. *s.*  
 کبھی *kabhī*, ever, at any time,  
 some time; *kabhī kabhī*, some-  
 times, now and then. *s.*  
 کتا *kuttā*, a dog. *s.*  
 کتتین *ki-ta, īn*, to, up to; generally  
 written *ke-ta, īn*. *h.*  
 کثرت *kaṣrat*, f. abundance, ex-  
 cess, practice, mode. *a.*  
 کچھ *kuchh*, also *kachhu*, any,  
 some, something, a little; *kuchh*  
*kā kuchh*, in some degree. *h.*  
 کرجھیترا *kurchhetra*, name of a lake,  
 supposed by the Hindūs to be  
 the navel of the earth, and the  
 spot where the first creation  
 took place; also of the country  
 around, where the Kaurava and  
 Pāndava, ancient reigning fami-  
 lies of Delhi, fought; hence it  
 is a great place of pilgrim-  
 age. *s.*  
 کرسی *kursī*, f. a seat, chair, throne;  
*kursī-nishīn*, literally, seated in  
 the chair, established, proved. *a.*  
 کرم *kirm*, m. a worm. *p.*  
 کرنا *karnā*, a. to do, to make, to  
 perform, to effect, to act; *kar*  
*denā*, to make, to render. *s.*



کریم *karīm*, bountiful, gracious, an epithet of God. *a.*

کل *kal*, adv. to-morrow, yesterday. *s.*

کل *kal*, f. rest, comfort, ease; a machine, instrument. *p.*

کلا *kallā*, m. a cabbage; the head; noise, *p.*; *kalā*, a digit of the moon. *s.* [a crane. *p.*

کلنگ *kalang*, a large sort of fowl,

کم *kam*, deficient, less, little, rarely; in composition it denotes negation, as *kambakht*, unfortunate, graceless, wicked; *kam-zor*, weak; *kam-zorī*, f. weakness; *kam-naṣīb*, of evil destiny, wretched. *p.*

کمپنی *kampanī*, a company (commercial, &c.); *kampanī bahādur*, the Hon. E. I. Company. *eng.*

کمی *kamī*, f. deficiency, loss, abate-

کمان *kamān*, m. a bow. *p.* [ment. *p.*

کنجشک *kunjashk*, f. a sparrow. *p.*

کنجی *kunjī*, f. a key. *s.*

کند *kund*, blunt, dull, obtuse; *kund zihn*, of dull intellect, stupid. *p.* [quality. *a.*

کند *kānh*, or *kunh*, f. substance,

کوا *kū,ā*, m. a well, a pit. *s.*

کوا *kaunā*, m. a crow. *h.*

کودنا *būdna*, to leap, to jump. *h.*

کوشش *koshish*, f. endeavour, effort, study. *p.*

کون *haun*, pron. who? which? what? also *kon. h.*

کوئی *ko,ī*, pron. any, some one. *s.*

که conj. pron. that.

کہاں *kahān*, adv. where? whither? *h.*

کھانا *khānā*, a. to eat, to embezzle; to get, to suffer; m. food; dinner, any thing eatable; *kahānā*, to be called or named. *s.*

کہاوت *kahāwat*, f. a proverb, a saying, adage. *s.*

کھٹا *khaṭṭā*, acid, sour. *h.*

کھڑا *kharā*, erect; *kharā rahnā*, to stand; *kharā-k*, to raise, place erect; *kharā-h*, to stand up, to be erect. *h.*

کہنا *kahnā*, a. to tell, say, bid, order, call, affirm, acquaint, advise, speak. *s.*

کھنہ *kuhna*, old, ancient. *p.*

کھودنا *khodnā*, a. to dig, to hollow, to search after. *s.*

کھولنا *kholnā*, a. to open, to loosen, to shine; to expand; untie; to set sail. *s.*

کھونا *khonā*, a. to lose, to waste; *kho-denā*, to squander away. *s.*

کھیت *khet*, m. a field; *khetī*, f. husbandry, crop; adj. arable. *h.*

کہیں *kahīn*, adv. somewhere, anywhere. *s.*



کھینچنا *khainchnā*, a. to pull, tighten, endure, experience. *h.*

کے *ke*, m. } sign of gen. case.  
کی *kī*, f. }

کی *kī*, p. part. fem. of *karnā*.

کیا *kiyā*, mas. of *karnā*.

کیا *kyā*, pron. what? how? why? whether or not. *s.* [tile, snake. *s.*

کیڑا *kīrā*, m. a worm, insect, rep-

کیسا *kaisā*, how? what sort of? *s.*

کیفیت *kaifīyat*, f. quality, mode, state, account, relation, story. *a.*

کیون *kyūn*, *kyūnkar*, adv. why? wherefore; how? well? what?

then, because. *h.* [verbal. *h.*

کئی *ka-ī*, or *ka-ī-ek*, some, se-

## گ

گاڑی *gārī*, f. a cart, a carriage; *garī-bān* or *-wān*, m. a carter, a coachman. *s.*

گالی *gālī*, f. abuse. *s.* [forth. *s.*

گانا *gānā*, a. to sing; to sound

گانتھ *gānth*, m. a knot, a bundle. *s.*

گانو *gānw*, a village. *s.*

گاہ *gāh*, f. place; time; *gāh ba gāh*, or *gāh*, in different places, or times. *p.*

گائے *gā,e*, f. a cow. *s.*

گبرو *gabrū*, m. a clown, an unformed youth; a bridegroom. *h.*

گٹھری *gaṭhṛī*, f. a bundle, parcel; crew, pack. *s.*

گدھ *giddh*, m. a vulture. *s.*

گدھا *gadhā*, m. an ass; met. stupid. *s.*

گذر *guzar*, passing; *guzar-gāh*, f. a passage, ford, ferry. *p.*

گذران *guzrān*, f. life, employment, livelihood. *p.*

گذرانا *guzrānnā*, a. to present, to offer. *p.*

گذرنا *guzarnā*, n. to pass, to go, to pass by or over. *p.*

گر *gur*, } m. a spiritual guide,  
گرو *gurū*, } teacher. *s.*

گرد *gird*, prep. around, about; *gird ba gird*, all around.

گردن *gardan*, m. or f. the neck; *gardan-mārṇā* or *-kāṭṇā*, to behead; *gardan-kash*, haughty, stubborn. *p.*

گرفتار *giriftār*, captive, taken prisoner; *giriftārī*, f. captivity, capture. *p.*

گرم *garm*, hot, ardent, choleric, thronged; *garm-āba*, m. a hot bath; *garm-joshī*, f. ardent delight, heartiness; *garmī*, f. warmth, ardour; throng; the venereal disease. *p.*

گرنا *girnā*, to fall, to drop, sink, to be split; *gir-parṇā*, to fall down. *h.*



گروہ *guroh*, m. a band, troop, company, crew, sect. *p.*

گرہست *girhist*, } m. a household-  
گرہستی *girhisti*, } er, peasant. *s.*

گل *gul*, m. a rose, a flower; *gul-h.* to extinguish; *gul-h.* to be extinguished; *gul-'izār*, having cheeks like the rose. *p.*

گلا *galā*, m. the throat, neck, voice; rotten, wasted; *galā lagnā*, to embrace. *s.*

گله *galla*, m. a flock, a herd; *galle he galle*, numerous flocks. *p.*

گلی *galī*, f. a lane, a narrow street. *h.*

گم *gum*, lost; *gum-shuda*, that which has been lost. *p.* [nion, *p.*

گمان *gumān*, thought, fancy, opi-  
گمراه *gum-rāh*, erring, depraved;  
*gum-rāhī*, error, heterodoxy. *h.*

گنج *ganj*, a granary; treasure. *p.*

گنده *ganda*, fetid, stinking. *p.*

گندھک *gandhak*, f. brimstone. *s.*

گندھیل *gandhilā*, adj. putrid, stinking. *s.*

گنگا *Gangā*, f. the river Ganges. *s.*

گوداوری گنگا *Gangā*, } names of two  
*Godāvarī*, } rivers in the

Deccan, at the junction of which a *mela*, i.e. religious gathering or fair, is periodically held. *s.*

گنوانا *ganwānā*, a. to lose, to squander. *h.*

گنہگار *gunah-gār*, m. a sinner. *p.*

گواہ *ganwāh*, m. a witness; *ganwāhī*, testimony. *p.*

گودی *godī*, f. lap, bosom. *h.*

گور *gor*, f. a tomb, a grave; *goristān*, m. a burying-ground. *p.*

گورا *gorā*, fair-complexioned; a European. *s.*

گوشت *gosht*, m. meat, flesh. *p.*

گوشہ *gosha*, m. a corner, closet, retirement; *gosha-gīr*, retired, a hermit; *gosha-gīrī*, f. state of retirement, seclusion; *gosha-nishīn*, m. a hermit, solitary; *gosha-nishīnī*, f. the life of a hermit. *p.*

گویا *goyā*, conj. saying, as you would say, as if one should say, thus; adj. capable of speaking. *p.*

گھاٹ *ghāt*, m. a landing-place, quay; manner, want. *s.*

گھاس *ghās*, f. grass, straw. *s.*

گھام *ghām*, f. heat, sweat. *s.*

گھاؤ *ghāo*, m. a wound, a gash. *h.*

گھبرانہ *ghabrānā*, n. to be confused, perplexed, embarrassed. *h.*

گھٹنی *ghuṭnī*, f. the knee. *h.*

گھر *ghar*, m. house, dwelling, compartment, grove; *ghar-bār*, family, household. *s.*

گھرانہ *gharāna*, m. a family, household. *s.*



گھڑا *gharā*, m. a water-pot, a pitcher. *s.*

گھڑی *gharī*, f. an hour, a clock. *s.*

گھوڑا *ghorā*, m. a horse. *s.*

گھی *ghī*, m. clarified butter. *s.*

گیارہ *gyārah*, eleven. *h.*

گیان *gyān*, m. knowledge, information. *s.*

گیت *gīt*, m. a song. *s.*

گیدڑ *gīdar*, m. a jackal. *h.*

## ل

لاٹھی *lāthī*, f. a staff. *s.*

لاج *lāj*, f. shame, bashfulness. *s.*

لاچار *lā-chār*, helpless, forlorn; *lāchārī*, helplessness. *a.*

لازم *lāzim*, necessary, urgent, important. *a.*

لاش *lāsh*, f. a corpse. *p.*

لاگنا *lāgnā* (same as *lagnā*), to come in contact with, to be attached; to begin. *s.*

لال *lāl*, a. red, inflamed, a ruby. *p.*

لانا *lānā*, to bring, to breed, produce, make. *s.*

لائق *lāi*, *h.* worthy, adapted, proper, able, qualified. *a.*

لب *lab*, m. the lip, the margin of a river; *lab ā lab*, brimful. *p.*

لباس *libās*, m. clothes, dress, a veil. *a.*

لذت *lazzat*, f. pleasure, flavour, taste. *a.*

لذیذ *lazīz*, delicious, pleasant, sweet. *a.*

لڑانا *larānā*, to fight, to encounter. *a.*

لڑکا *larkā*, m. a boy, child, babe. *s.*

لڑکپن *larakpan*, m. childhood. *s.*

لڑنا *larṇā*, a. to fight, to quarrel. *s.*

لعب *la'ab*, m. playing, game, sport. *a.*

لنبا *lambā*, long, tall. *a.*

لوت *lūt*, plunder, booty, spoil, prey. *a.*

لوتنا *lūtnā* or *lūt lenā*, a. to plunder, to squander. *a.*

لوگ *log*, m. people. *s.*

لون *lon*, m. salt; *lon-mirch*, literally "salt and pepper," used figuratively to denote appropriate or persuasive language. *s.*

لوہا *lohā*, m. iron. *s.*

لہو *lahū* or *luhū*, m. blood; *lahū-lahān*, covered with blood. *s.*

لیاقت *liyāqat*, f. ability, skill, worth. *a.* [carry. *h.*

لیجانا *lejānā*, n. to take away, to

لیجئے *līji-e*, respect, imp. of *lenā*.

لیکن *lekin*, conj. but, yet, however. *a.*

لیئے *liye*, taking; for the reason, for, because of. *s.*

## م

ما *mā*, f. a mother; *mā-bāp*, parents. *s.*

ماجرا *mā-jarā*, m. state, circumstance, incident, adventure. *a.*



ماده *māda*, female. *p.*

مارنا *mārnā*, a. to smite, strike, beat, drive, punish, to mar. This verb is frequently used in a very general sense, as, *lāf-mārnā*, to boast; *dam-mārnā*, to speak; *ghoṭa-mārnā*, to dive, &c.; *mār-mor-kar*, having thoroughly beaten. *s.*

مال *māl*, m. property, wealth, merchandise, goods; *māl-ā-māl*, replete, full, abounding; *māl-dār*, wealthy. *a.*

مالك *mālik*, m. master, lord, possessor, proprietor. *a.*

مالوف *mālūf*, friendly, familiar.

مانس *mānus*, a man, individual, human being. *s.*

مانگنا *māngnā*, a. to ask for require, demand, beg, pray. *s.*

ماننا *mānnā*, a. to respect, believe, regard, accept, acknowledge, receive, allow, admit. *s.* [like. *p.*

مانند *mānind*, m. f. resembling, *mānūs*, associated, familiar; m. f. a companion, friend. *a.*

مبادا *mabādā*, Be it not, by no means! God forbid! lest. *p.*

مبارک *mubārak*, happy; a man's name, Felix; *mubārak-bād* or *mubārak-bādī*, f. congratulation; benediction. *a.*

مت *mat*, a negative particle used with imperatives; don't; *mat* or *mati*, f. opinion. *s.*

متاسف *mutāssif* or *muta-assif*, sorrowful, repentant. *a.*

متامل *muta-ammil*, considering, deliberating. *a.* [tinct. *a.*

متفرق *mutaffarik*, separate, dis-

متفکر *mutāfakkir*, contemplative, pensive, thoughtful. *a.*

متوالا *mat-wālā*, intoxicated; a drunkard. *s. h.*

متوجه *mutawajjih*, turning towards, attentive to. *a.*

مثر *maṭar*, m. peas. *h.*

مٹکا *maṭkā*, m. a large earthen jar. *h.*

مٹھ *maṭh*, m. a Hindū temple. *s.*

مٹھاس *miṭhās*, m. f. sweetness. *s.*

مٹھائی *miṭhāi*, f. a sweetmeat, sweetness. *a.*

مٹھی *muṭṭhī*, f. a handful, the fist. *h.*

مٹی *miṭṭī*, f. earth; *miṭṭī-d.* to bury; *miṭṭī dālnā*, to conceal another's faults. *a.*

مثل *maṣal*, m. a fable, proverb; *miṣl*, f. similitude. *a.*

مجادل *mujādala*, contention, a contention. *a.*

مجانست *mujānasat*, f. homogeneity, similarity of kind or species. *a.*

مجر *mujrā*, m. audience-hall, visit-



ing; an audience; *mujre-gāh*,  
place of audience; *mujrā,ī*, m.  
a visitor, attendant. *a.*

مجلس *majlis*, f. an assembly, con-  
vention. *a.*

مجھے *mujhe*, accus. and dat. of  
pers. pron. میں, me, to me.

مچھڑ *machchhar*, m. a musquito,  
a gnat. *a.*

مچھلی *machhlī*, f. a fish. *s.*

محال *muhal*, impossible, absurd. *a.*

مختلف *mukhtalif*, diverse, vari-  
ous, discordant. *a.* [love. *a.*

محبت *muhabbat*, f. friendship,

محبوب *maḥbūb*, beloved; *maḥ-  
būbī*, loveliness, amiable qua-  
lities. *a.* [want of. *a.*

محتاج *muhtāj*, necessitous, in

محراب *mihrāb*, f. the pulpit, or  
chief place in a mosque. *a.*

محرم *maḥram*, a confidant, con-  
fidential; *muḥarram*, sacred,  
excluded, m. the first Muḥam-  
madan month; *maḥrami-rāz*,  
m. one entrusted with a secret. *a.*

محفوظ *maḥfūz*, preserved, com-  
mitted to memory. *a.*

محل *maḥall*, m. place, building,  
district, quarter; time, occasion. *a.*

محلا *muḥalla*, m. quarter, district. *a.*

محلی *maḥallī*, a eunuch. *a.*

محت *miḥnat*, f. labour, mis-

fortune, temptation, sorrow;  
*miḥnat-kash*, one who endures  
affliction; *miḥnat-kashī*, en-  
durance of affliction. *a.*

مخالف *mukhālif*, opposite, dissen-  
tient; m. an opponent, enemy. *a.*

مخزن *makhzan*, m. a magazine. *a.*

مخفی *makhfī*, secret, hidden. *a.*

مخلصی *mukhlāṣī*, f. liberation, de-  
liverance. *a.*

مخلوقات *makhluqat*, pl. things  
created, creatures. *a.*

مدت *muddat*, f. a space of time,  
a long time; *muddatu-l-'umr*,  
f. length of one's life. *a.*

مدح *madḥ*, f. praise, eulogium. *a.*

مدد *madad*, f. help; *madad-gār*,  
m. an assistant, ally; *madad-  
gārī*, aid, assistance. *a.*

مدعی *mudda'ī*, m. a plaintiff,  
claimant, prosecutor; an enemy. *a.*

مذبح *mazbiḥ*, m. a place of sacri-  
fice, an altar. *a.*

مذكور *mazkūr*, statement; adj.  
above-mentioned; *mazkūr-k.*  
to mention. *a.*

مذهب *mazhab*, m. religious sect  
or creed; mode, way. *a.*

مر *murr*, m. myrrh. *a.*

مراجعة *murāja'at*, f. return, re-  
course. *a.* [clination. *a.*

مراد *murād*, f. desire, intention, in-



مربا *murabbā*, m. a kind of preserve, jam. *a.*  
 مربوط *marbūt*, bound, fastened, attached. *a.*  
 مرتبه *martaba*, m. a step, degree, dignity, office; one time or turn. *a.*  
 مرجانا *mar-jānā*, n. to die. *s.*  
 مرچ *mirch*, f. pepper; smart sayings. *s.*  
 مرچھا *murchhā*, faint, fainting. *s.*  
 مرد *mard*, m. a male, a man, a hero; *mard-bachchā* and *mardak*, a little man; *mardi-ādmī*, a gentleman; *mardi-ādamiyat*, courtesy, bravery. *p.*  
 مردار *murdār*, polluted, profane; m. carrion. *a.*  
 مردانه *mardāna*, manly; *mardā-nagī*, manliness. *p.*  
 مردوا *mardū,ā*, a contemptible fellow. *p.* [corpse. *p.*  
 مرده *murda*, adj. dead; m. a  
 مردی *mardī*, f. manliness, humanity. *p.*  
 مرزا *mirzā*, m. a prince. *p.*  
 مرشد *murshid*, m. a spiritual teacher or guide. *a.*  
 مرض *marṣ*, m. sickness, disease. *a.*  
 مرضی *marṣī*, f. pleasure, will. *a.*  
 مرغ *murgh*, m. a fowl, bird, cock. *p.*  
 مرغابی *murghābī*, f. a water-fowl. *p.*  
 مرفه *muraḥḥah*, prosperous, con-

tented; *muraḥḥahu-l-hāl*, pleased, satisfied. *a.*  
 مرگ *mirg*, m. a deer; *mirg-chhālā*, a deer-skin. *s.*  
 مرگھٹ *marghat*, m. the place where Hindūs burn their dead. *s.*  
 مرنا *marnā*, n. to die, to expire; also *mar-jānā*. *s.*  
 مروت *murūwat*, f. manliness, generosity. *a.*  
 مرید *murīd*, m. a spiritual scholar, a disciple. *a.* [tient. *a.*  
 مریض *marīṣ*, sick, diseased, a patient. *a.*  
 مزاج *mizāj*, m. temperament, constitution; good, pleasant. *a.*  
 مزہ *maza*, m. taste, flavour, a delicacy to the palate or mind. *p.*  
 مسلط *musallat*, overcoming; m. a ruler. *a.* [longing. *a.*  
 مشتاق *mushtāq*, full of desire,  
 مشغول *mashghūl*, engaged in or busy in; *mashghūlī*, f. employment, office. *a.*  
 مشورت { *mash-* } f. counsel, con-  
 مشورۃ { *warat*, } sultation. *a.*  
 مشور *mashhūr*, published, celebrated, well known; also *mashhūrī*. *a.*  
 صاحب *muṣāhib*, m. a companion, friend, aide-de-camp. *a.*  
 مصروف *maṣrūf*, expended, engrossed, devoted, returned. *a.*



مضبوط *mazbūt*, strong, possessed, restrained. *a.* [quering. *a.*

مظفر *muẓaffar*, triumphant, con-  
معلوم *ma'lūm*, known, distinguished,  
apparent, evident. *a.*

معيال *ma'yāl*, children. *a.p.*

معين *mu'aiyan*, fixed; *mu'aiyan-k.*  
*a.* to fix, to appoint. *a.*

مفارقة *mufāraḳat*, f. separation,  
alienation, absence. *a.*

مقدر *mukaddar*, predestined; un-  
derstood; m. fate. *a.*

مقدم *mukaddam*, prior, para-  
mount; *mukaddam-k.* or *-jān-*  
*nā*, to place before, to deem  
paramount. *a.*

مقدمه *mukaddama*, m. the first  
part, a preface, introduction. *a.*

مقدور *maḳdūr*, m. power, ability,  
possibility; *ba-maḳdūr*, accord-  
ing to one's power. *a.*

مقرر *mukarrar*, certain, fixed,  
certainly; *mukarrar-h.* to be  
certain or fixed; *mukarrar-k.*  
to appoint, allot. *a.*

مقصد *maḳṣad*, m. intention, mean-  
ing, wish. *a.* [posed. *a.*

مقصود *maḳṣūd*, intended, pur-  
مكابرة *mukābara*, m. haughtiness,  
contention. *a.*

مكان *maḳān*, m. a place, a dwell-  
ing; plur. *maḳānāt.* *a.*

مكر *makr*, m. fraud, deceit; *makr-*  
*chakr*, fraud and stratagem. *a.*

مكهي *makkhī*, f. a fly. *s.*

مگر *magar*, but, only, unless, except;  
sometimes a mere particle of in-  
terrogation.

ملاقات *mulākāt*, f. interview, con-  
versation. *a.* [embracing. *s.*

ملجل *(miljūl)*, meeting, greeting,  
ملك *mulḳ*, m. a country; *mulḳ-*  
*gīrī*, f. administration, political  
affairs; conquest. *a.*

ملك *malik* m. a king; *Malik i*  
*ṣādīḳ*, name of the king of the  
genii; *maliku-t-tujjār*, the  
chief of merchants, the headmer-  
chant of a city. *a.* [to anoint. *h.*

ملنا *malnā*, a. to rub, to tread on,  
ملنا *milnā*, n. to be mixed, con-  
founded; to meet, to agree, suit,  
be united. *s.*

ملح جلع رهنا *mile jule rahnā*, to  
live together in harmony. *s.*

ممکن *mumkin*, possible, practica-  
ble. *a.* [minion, sovereignty. *a.*

مملکت *mamlukat*, f. empire, do-  
مموالا *mamolā*, m. a wagtail.

من *man*, m. mind, heart, soul,  
spirit, *s.*; *man*, m. name of a  
weight nearly 80lb.; vulgarly  
*maund.* *s.* [per, fit. *a.*

مناسب *munāsib*, suitable, pro-



مناظره *munāẓara*, m. disputation, contest. *a.* [table, or dais. *a.*

منبر *mimbar*, m. a pulpit, a side-

منت *minnat*, f. obligation, entreaty. *a.* [pectant of. *a.*

منتظر *muntazir*, waiting for, ex-

منکرف *munḥarif*, changed, turning from; an apostate, renegade, rebel. *a.*

منزلت *manzilat*, } f. dignity, rank,  
منزله *manzila*, } post of honour. *a.*

منشی *munshī*, m. a teacher of language, a secretary. *a.*

منصف *munṣif*, equitable; m. a judge, arbitrator. *a.*

منصفی *munṣifī*, f. judgment, just criticism. *a.* [rious. *a.*

منصور *manṣūr*, defended, victo-

منطق *manṭik*, m. logic. *a.*

منفعت کرنا *manfa'at-k.*, or *uthānā*, to gain, to profit, *a. h.*

منور *munaunwar*, illuminated, illustrious. *a.*

منہ *munh*, m. mouth, face, countenance; *munh-zor*, headstrong. *s.*

منہدم *manhadim*, or *munhadim*, demolished, destroyed. *a.*

موا *mū, ā*, dead, dull. *s.* [cattle. *a.*

مواشی *marwāshī*, pl. quadrupeds,

موافق *munāfīk*, f. conformable, congruous, like, favourable. *a.*

موفقیت *munwāfikat*, conformity, analogy, agreement. *a.* [urine. *h.*

موت *maut*, f. death, *a.*; *mūt*, m.

موتی *motī*, m. a pearl. *s.*

موتا *moṭā*, fat, thick, coarse, large; *moṭātāza*, fat and sleek, well-conditioned. *h.*

موتہ *moṭh*, f. bundle, load; *mūṭh*, a handle; falsehood. *h.*

موجب *mūjib*, m. cause, reason, account. *a.* [Great King, Sire. *s.*

مہاراج *Mahāraj*, or *Mahārājā*,

مہر *muhr*, f. a seal, a gold coin;

*mihr*, f. love, friendship; the sun; *Mihr-nigār*, name of a princess; *mihr o māh*, sun and moon. *p.* [a friend. *p.*

مہربان *mihrbān*, friendly, kind;

مہربانی *mihrbānī*, also *mihrbānagī*, f. friendliness, kindness. *p.*

مہنت *mahant*, m. a saint, a chief of devotees. *s.* [pay. *p.*

مہینا *mahīnā*, m. a month, monthly

میٹھا *mīṭhā*, sweet, tender, kind. *s.*

میدان *maidān*, m. a plain, an open field, a field of battle. *p.*

میراث *mīrās*, f. heritage, patrimony. *a.*

میز *mez*, f. a table; *mez-bān*, m. an entertainer. *p.*

میل *mel*, m. connection, relationship; *mail*, m. dirt, filth, rust,



scum, s.; *mīl*, f. a needle, a skewer; a mile. *p.*  
 ميلا *maila*, dirty, defiled; *melā*. m. a fair; *melā-thelā*, a concourse of people. *s.*  
 مين *māin*, I; *men*, in. *h.*  
 مينه *menh*, m. rain. *s.*  
 ميوه *mena*, m. fruit; *mena-dār*, fruit-bearing. *p.*

ن

نابود *nā-būd*, non-existent, destroyed. *p.*  
 ناتھ *nāth*, m. the string or halter of a bullock. *s.*  
 ناتھ *nāth*, lord, master. *s.*  
 ناتھ جي *nāth jī*, my lord, sir. *s.*  
 مومن *mūmin* orthodox; a believer. *a.*  
 نادان *nā-dān*, ignorant, simple, silly; *nādānī*, f. ignorance.  
 نادانسته *nā-dānista*, without knowing, unwittingly. *p.*  
 نام *nām*, m. name, fame, reputation. *s.* [ninety-nine. *s.*  
 ننانوے *ninnānauve*, or *ninānawe*, نامه *nāma*, m. a letter, writing. *p.*  
 نان *nān*, f. bread, loaf. *p.*  
 نيٺ *nipat*, adv. very, exceedingly. *h.*  
 ندا *nidā*, f. sound, voice. *a.*  
 نر *nar*, man, a male. *p.*

نرم *narm*, soft, tender, easy, gentle, silly; *narmī*, f. softness. *p.*  
 نرملا (*nirmalā*), pure, clear. *s.*  
 نزديك *nazdīk*, prep. near, close to, almost, (about; idiomatically) in the opinion of. *p.* [neage. *a.*  
 نسب *nasab*, m. genealogy, lineage; *nisbat*, f. relation, affinity; regarding, with reference to. *a.*  
 نسل *nasl*, f. race, pedigree, genealogy, breed, caste, family. *a.*  
 نشان *nishān*, m. a mark, trace or remnant, family arms, flag. *p.*  
 نصيحت *naṣihat*, f. counsel, instruction, admonition. *a.*  
 نظر *naẓar*, f. sight, vision; the eye. *a.*  
 نظم *naẓm*, f. verse, order, a string. *a.*  
 نعمت *ni'māt*, f. favour, benefit, delight, affluence. *a.*  
 نغم *naghma*, m. melody, song, a musical note, a sweet voice; *naghma-sarā*, m. a singer; *naghma-sarā-i*, harmony. *a.*  
 نفرت *nafrat*, f. fright, aversion. *a.*  
 نفس *nafas*, m. the breath; *nafs*, the soul, life, spirit; desire, sensuality; *nafs-kash*, one who restrains his desires, temperate. *a.*  
 نفع *naf'*, m. profit, interest. *a.*  
 نقاش *naḥkāsh*, m. a painter, sculptor; *naḥkāshī*, f. painting, sculpture. *a.*



نقد *nakd*, m. ready money. *a.*

نقش *naksh*, m. painting, a map, a portrait; a talisman. *a.*

نقشہ *naksha*, m. a portrait, model, plan, map, chart. *a.*

نقصان *nuksān*. m. loss, defect, detriment. *a.*

نقل *nakl*, f. a history, tale; copying. *nakliyat*, histories. *a.*

نکاح *nikāh*, m. marriage; (in Bengal), concubinage. *a.*

نکالنا *nikālnā*, *a.* to cause to issue, to take out, take off, exhibit; *nikāl-denā*, to cashier, to turn out; *nikāl-dālnā*, to deduct, strike out; *nikāl-lenā*, to dig up, to take out. *s.*

نکالنا *nikalnā*, *n.* to issue, be extracted, to result, come out, be taken off, escape; also *nikāl-jānā*, to issue forth, to escape. *s.*

نگاہ *nigāh*, f. a look, observation, care; *nigāh-bān*, m. a guard, a keeper; *nigāh-bānī*, f. watching, guarding; *nigāh-k.* *a.* to watch, to guard. *p.*

نگر *nagar*, m. a city, a town. *s.*

نگہبان *nigahbān*, m. a guard, protector; see نگاہ. *p.*

نماز *namāz*, f. prayer; *namāz-k.* *a.* to read or repeat prayers. *p.*

نمیت *nimitt*, or *نیمیت* *ni-*

*mithya*, m. cause, motive; postpos. for the sake. *s.*

نمد *namad*, or *نمدا* *namdā*, m. coarse woollen cloth. *p.*

نمک *namak*, m. salt (met.) spirit, animation; bread, subsistence; *namak-halāl*, loyal, grateful; *namak-harām*, ungrateful; *namak-dān*, m. a salt-cellar. *a.*

نمود *namūd*, f. index, guide; adj. apparent, public. *p.*

نمودار *namūdār*, m. an exemplar, proof; adj. noted, visible. *p.*

نمونہ *namūna*, m. an example, model. *p.*

ننگا *nangā*, naked, shameless; *nangā-mungā*, stark naked. *s.*

نوالہ *nivālā*, m. a morsel, a mouthful. *p.*

نوبت *naubat*, f. time; occasion; *naubat-khāna*, the house for relieving guard; music gallery. *a.*

نور *nūr*, m. light, splendour; *nūrānī*, serene, clear, bright; *nūr-i-chashm*, m. (sight of the eyes); a son; *pur-nūr*, lit. full of light, illustrious. *a.*

نوشت خواند *navisht khwānd*, writing and reading. *p.*

نه *na*. not, no, nay. *s. p. h.*

نہانا *nahānā*, to bathe, wash. *h.*

نہایت *nihāyat*, f. the extremity,



excessive, very much; *nihāyat*  
*ko*, at last, in fine. *a.*

نہر *nahr*, f. a stream, rivulet. *a.*

نہین *nahīn*, no, not, nay; *nahīn*  
*to*, (if not, then;) otherwise. *a.*

نیاز *niyāz*, f. a petition; poverty;  
a thing dedicated. *a.*

نیت *nīyat*, f. wish, intention, bless-  
ing. *a.*

نیچے *nīche*, below, underneath. *s.*

نیزہ *neza*, m. a spear, javelin. *a.*

نیستی *nestī*, f. non-existence, an-  
nihilation. *p.*

نیش *nesh*, m. sting, puncture;  
*nesh-zan*, m. an incendiary; a  
tell-tale. *p.*

نیک *nek*, good, virtuous; *nek-*  
*andesh*, well-meaning, judging  
well; *nek-bakht*, virtuous, of  
good disposition, happy. *p.*

نیکی *nekī*, f. goodness, virtue. *p.*

نیل *nīl*, m. indigo; the river Nile;  
adj. blue. *p.*

نیم *nīm*, m. name of a large tree,  
the leaves of which are very  
bitter, and used as a decoction  
in the case of wounds, contu-  
sions, &c. *s.*

نیم *nīm*, half, middle; *nīm-jān*,  
half dead; *nīm-josh*, coddled,  
half boiled. *p.*

نیو *new*, or *neo*, f. a foundation. *h.*

نیول *newal*, } m. a weasel,  
نیولا *newalā* or *neolā*, } a ferret,  
a mongoose. *s.* [tation. *s.*

نیوتا *neotā*, or *nyotā*, m. an invi-

و

واجب *wājib*, necessary, proper,  
just; *wājibu-l-katl*, worthy of  
death. *a.* [single. *a.*

واحد *wāhid*, one, sole, individual,

وارث *wārīs*, m. an heir, master,  
lord, owner. *a.*

واسطے *wāste*, prep. on account of,  
for the purpose of, because of. *a.*

واقف *wākīf*, knowing, experienced;  
*wākīf-kār*, acquainted with  
matters; *wākīf-h.* n. to be ac-  
quainted with. *a.*

والا *wālā*, a termination added to  
nouns to denote possession, as  
*ṭopī-wālā*, the man with a hat;  
added to infinitives, it denotes  
agency, as, *kahne-wālā*, the  
narrator or speaker. *h.*

والا *wālā*, adj. exalted, sublime;  
*wālā shān*, *wālā kādr*, of high  
dignity or rank. *p.* [except. *a.*

والا *wa-illā* or *wa-illā na*, otherwise,  
وثیقہ *waṣīka*, f. firmness, faith; a  
bond, written agreement. *a.*

وحشت *wahshat*, f. grief, sorrow,  
aversion. *a.*



وحشي *wahshī*, wild, savage; a wild beast. *a.*

ورد *wird*, m. daily practice; *wird-wazīfa pārhnā*, to perform one's daily tasks of devotion. *a.*

وزير *wazīr*, m. a minister; *wazīr-zāda*, *wazīr-zādī*, son or daughter of a *wazīr*. *a.*

وسعت *was'at*, f. space, extent, power, means; leisure, opportunity. *a.* [virtue, worth. *a.*

وصف *wasf*, m. praise, encomium, وطن *watan*, m. native country, home, abode. *a.*

وعدة *wa'da*, m. a promise, agreement, vow. *a.* [tion. *a.*

وعظ *wa'z*, m. preaching, admonition; *wa-ghaira*, and the rest, et cetera. *a.*

وقت *wakt*, m. time, season, opportunity; *wakt-kātnā*. to pass time. *a.* [deputy. *a.*

وكيل *wakīl*, m. an agent, attorney, ولاية *wilāyat*, f. an inhabited country, dominion, a foreign country; Europe. *a.*

ولي *walī*, m. a prince, master, saint; a servant, slave; *walī'ahad*, an heir, a successor. *a.*

ون *win* (Braj for ان *un*), them. *h.*

وهان *wahān*, there, thither, yonder. *h.*

وهي *wahī* or وهي *wuhī*, pron. he,

himself, that very (person). *h.*

ويسا *waisā*, in that manner, so, like that, such; *waisā kā waisā*, the same as ever. *h.*

ه

هاتھ *hāth*, m. the hand, a cubit, possession, power; *hāth-ānā*, or *-pahunchnā*, to come into one's power, to be obtained; used as a post-position, it signifies "through," "by means of." *s.*

هاتھی *hāthī*, m. an elephant. *s.*

هारा *hārā*, added to inflec. infin. of verbs, expresses agency, as, *mārne hārā*, a striker.

هان *hān*, adv. yes, truly, true. *s.*

هدایت *hidāyat*, f. guidance in the way of righteousness. *a.*

هدهد *hudhud*, m. the hoopoe or lapwing. *a.*

هڈی *hadḍī*, f. a bone. *s.*

هر *har*, every, each; *har-ek*, every one; *har-chand*, although, how-muchsoever; *har-chi*, whatsoever. هرکار *har-kāra*, m. a messenger, a kind of servant. *p.*

هردوار *Haridwār*, a celebrated place of pilgrimage near the sources of the Ganges. *s.*

هرگز *kargiz*, ever, at all. *p.*

هزار *hazār*, a thousand; *hazār-dā-*



*stān*, m. a kind of nightingale. *p.*  
 هستی *hastī*, f. existence, entity,  
 world. *p.*

ہستی *hastī*, m. an elephant. *a.*  
 ہفت *haft*, seven; *haft-kalam*,  
 seven species of penmanship;  
*haft-iklīm*, m. the seven climes,  
*i.e.* the whole earth, according  
 to oriental geographers. *p.*

ہفتہ *hafta*. m. a week. *p.*  
 ہل *hal*, m. a plough; *hal-joṭā*, m.  
 a ploughman; *hal-joṭnā*, to  
 plough. *s.*

ہلاک *halāk*, m. perdition, de-  
 struction, ruin; *halāk-h.* to  
 perish, to be tired. *a.*

ہلانا *hilānā*, a. to move, to tame,  
 to cause to swim. *h.*

ہم *ham*, we; pl. of *main*. *s.*  
 ہم *ham*, a particle prefixed to  
 nouns, to denote union, equa-  
 lity; thus, *ham-bistar*, of one  
 bed, sleeping together; *ham-*  
*piyāla*, m. a boon companion;  
*ham-rāh*, m. a fellow-traveller;  
*ham-rāhī*, f. travelling together;  
*ham-sāya*, m. a neighbour,  
 neighbouring; *ham-shakl*, like  
 in appearance; *ham-'umr*, of the  
 same age; *ham-kalām*, convers-  
 ing, *tete-a-tete*, familiar; *ham-*  
*nishīn*, m. a companion; *ham-*  
*wār*, even, level; *ham-wāra*,

always, constantly; *ham-watan*,  
 m. a fellow-countryman. *p.*

ہمتا *hamtā*, equal, alike. *p.*

ہمیشہ *hamesha*, always, ever, perpe-  
 tually; *hameshagī*, f. eternity. *p.*

ہند *Hind*, m. India, an Indian. *a.p.*

ہنر *hunar*, m. art, skill, ingenuity,  
 virtue; *hunar-mand* or *-war*,  
 skilful. *p.* [fun. *s.*

ہنسی *hañsī*, f. laughter, mirth,  
 ہنگلاج *Hinglāj*, a place of pil-  
 grimage, dedicated to Durgā  
 or Debi. *s.*

ہنوز *hanoz*, yet, hitherto, still. *p.*

ہوا *hanā*, f. lust, love; wind, air. *p.*

ہوشیار *hoshyār*, intelligent, atten-  
 tive, cautious; *hoshyārī*, f. so-  
 briety, carefulness. *p.*

ہونا *honā*, n. to be, become, have;  
*ho-jānā*, to become. *p.*

ہی *hai*, is, art; *hī* (an emphatic  
 affix), indeed, verily, very. *h.*

## ی

یاد *yād*, f. memory, recollection;  
*yād-k.* to remember; *yād-far-*  
*mānā*, to call for, to send for. *p.*

یعنی *yā'nī*, that is to say, namely. *a.*  
 یکتا *yaktā*, single, unique; *yāktā, ī*,  
 f. singleness. *p.*

یہاں *yahān*, here, at this abode,  
 near, with. *s.* [very. *h.*

یہی *yihī* or *yahī*, this same, this



## ADDENDA.

a |

اِبْهَائِي *ibhā ī*, disjunction, rupture, breach. *a.*

اِپَائِي *upā-e* or *upāya*, *m.* a means, contrivance, scheme. *s.*

اِپْرَانْت *uprānt*, *adv.* after, afterwards. *h.*

اِج کَل *āj kal*, now-a-days, in a few days; *lit.* to-day (or) to-morrow. *s.*

اِچْھَا *ichchhā*, *f.* wish, desire. *s.*

اِشْچَرْج *āshcharya* or *āsh-charj*, *m.* astonishment; a wonder; wonderful. *s.*

اِکْرَارِ-نَامَا *ikrār-nāma*, *m.* a contract, bond, written agreement. *a.*

اِلْتِمَاس *iltimās*, *m. f.* beseeching, supplication, a petition; *iltimās k.*, to beseech, pray. *a.*

اِنْکَار *inkār*, *m.* denial, refusal. *a.*

اِنْکِيسَار *inkisār*, *m.* contrition, chagrin, bitter regret. *a.*

اِنْگْرِيزِي *angrezī*, English; the English language. *p.*

اَوَشِيہ *avashya*, certainly, truly: necessary. *s.*

b ب

بَارِیَاب *bār-yāb*, *adj.* admitted at

court or into company; *bāryāb honā*, to obtain admission. *p.*

بَاسِي *bāsī* or *vāsī*, inhabiting; an inhabitant, resident. *s.*

بِجْلِي *bijlī*, *f.* lightning; a thunderbolt. *s.*

بَرْنَن *barṇan*, *m.* description, recital; *barṇan k.*, to describe; *barṇan honā*, to be described, explained. *s.*

بَطْرِيق *batārīk*, by the way, by means of. *p. a.*

بِهْد *bhed*, *m.* a secret, mystery. *s.*

بِهَنْت *bheṇṭ*, *f.* an interview, meeting; *bheṇṭ k.*, to meet, to visit. *s.*

p پ

پَاڻشَالَا *pāṭh-sālā*, *f.* a school, a college. *s.*

پَادْرِي *pādrī*, *m.* a clergyman, minister, or missionary; from Portog. *padre*. [dan. *s.*

پَالْکِي *pālkī*, *f.* a palanquin, a se-

پَرَبِيس } *prabes,* } *m.* en-  
پَرَوِيس } *praves,* } trance, ad-  
mission. *s.*

پَرْتَم *pratham*, *adj.* first, before. *s.*



پرسیدھ *prasiddh*, famous, distinguished. *s.*

پرگٹ *pragat*, obvious, manifest; *pragat hona*, to be exhibited, explained. *s.*

پرگنہ *pargana*, *m.* an inferior division of a country, less than a *zilla*, nearly equalling a barony. *p.*

پرمان *pramān*, proof, authority; authentic, accurate. *s.*

پرورش *parwarish*, nourishment, support, maintenance. *p.*

پون *puvan*, *f.* air, wind. *s.*

پیر کا دن *pīr-kā-din*, *m.* Monday. *p.*

## ت

تصدیع *taṣḍī'* *f.* the headache; trouble, annoyance. *a.*

تماشا *tamāshā*, *m.* a spectacle, show, entertainment, fun. *a.*

تہی دستی *tihī-dasti*, empty-handedness, penury, poverty. *p.*

## ٹ

ٹھیک *thīk*, exact, accurate, fit. *s.*

## ج

جلسہ *jalsa*, *m.* pasture; seat; meeting, assembly. *a.*

جناب *janāb*, *f.* side, margin; majesty, highness, excellency. *a.*

جوڑنا *jornā*, *v. a.* to join, to unite, to add up. *s.*

## چ

چشم *chashm*, *m. or f.* the eye; hope. *p.*

چمٹکاری *chamatkārī*, wonderful, astonishing, unusual. *s.* [cause. *p.*

چونکہ *chūnki*, when that, since, be-

## د

داد *dād*, *f.* a gift; justice; revenge; *dād khwah*, demanding justice, a plaintiff. *p.*

دام *dām*, *m.* price. *h.* a net. *p.*

در *dar* prep. in, on. درباب *dar-bāb*, in the affair, on the subject. *p. a.*

دروازہ *darwāza*, *m.* a door. *p.*

دست آویز *dast*, *m.* a hand. دست *dast āwez*, a signature, note of hand, bond. *p.*

دستوری *dastūrī*, *f.* custom, discount; adj. customary. *p. a.*

دھیرے *dhīre*, } gently, softly,  
دھیمے *dhīme*, } slowly. *s. h.*

## ذ

ذمہ *zimma*, *m.* trust, charge, duty. *a.*

## ر

رستہ *rasta*, *m.* a road, way, path. *p.*

ریت *rīt* or *rīti* (रीति), *f.* custom, usage, manner. *s.*



## س s

ساكن *sākin*, m. an inhabitant; quiescent. *a.*

سامर्थ *sāmarth* or *sāmarthya*, power, ability. *s.*

सभा *sabhā*, f. an assembly, company, meeting. *s.*

सुपर्द *supurd*, f. charge, trust. *supurd karnā*, to entrust.

समाचार *samāchār*, m. news, tidings, information. *s.*

समय *samai* or *samayā*, m. time, leisure. *s.* [a grant. *a.*

सन्द *sanad*, f. signature, a deed,

सही *sahī*, straight; true, correct. *a.p.*

## ص s

صد *ṣad*, a hundred. *p.*

## ض z

ضلع *ẓilla'* m. a side, part; a district; column (of a book). *a.*

## ط t

طرفه *turfā*, adj. wonderful, rare. *a.*

## ک k

کرمي *kurmī*, m. name of a tribe of husbandmen. *h.*

کلمه *kalima*, m. a word, speech;

Mahommedan confession of faith. *a.*

کمال *kamāl*, m. perfection, excellence; complete, perfect. *a.*

## ل l

لڑکي *larḳī*, f. a girl, daughter. *s.*

لطف *luṭf*, m. courtesy, grace, kindness. *a.*

## م m

مانده *mānda*, tired, fatigued; ailing, sick; left, remaining. *p.*

مزاہم *muzāḥim*, m. obstructing; a hinderer, an obstacle. *a.*

مسمی *musammā*, named, entitled. *a.*

مصیبت *muṣibat*, f. a misfortune, calamity, affliction. *a.*

معاف *mu'āf*, pardoned, absolved; *mu'āf karnā*, to forgive, excuse. *a.*

معذور *ma'zūr*, excused, disappointed; *ma'zur rakhnā*, to excuse. *a.*

منشیہ *manushya*, m. man, an individual. *s.*

موضع *mauẓa'* m. a place, village, parish; conjuncture. *a.*

مول *mol*, मुल्य *mulya*, m. purchase, price; *mol lenā*, to buy. *s.*

مہنگا *mahangā*, dear, high-priced. *s.*



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نعمتونکا دینے والا مثل دریا کے بیدریغ ہر ایک انسان کو  
فیضانِ نعمت سے سرفراز کرتا ہے اور کبھی نہایت افسوس  
سے اس طور پر کہتا ہے کیا خوش تھا وہ زمانہ کہ باغ میں  
پھولوں کی سیر تھی تمام درخت انواع و اقسام کی میووں  
سے لدے تھے

اس میں شاہ مرغ نے طاؤس سے کہا کہ انمیں سے تیرے  
نزدیک کون صاحبِ لیاقت زیادہ ہے کہ وہاں اُسکو بھیجئے  
کہ انسانوں سے جا کر مُناظرہ کرے اور اپنے ہمجنسوں کا  
شریک ہووے طاؤس نے کہا کہ یہ سب اس بات کی  
لیاقت رکھتے ہیں اس واسطے کہ سب شاعر اور فصیح ہیں  
مگر ہزار داستان انمیں زیادہ فصیح و خوش الحان ہے شاہ  
مرغ نے اُسکو حکم کیا کہ تو اب رخصت ہو کہ وہاں جا اور  
توکل خدا پر کر کہ وہی ہر حال میں معین اور مددگار ہے



لذی پانون چھوٹے اُڑنے کے وقت آدھے آسمان تک پہنچتا  
 ہی رات کو دو مرتبے نگہبانی کرنا اور حمدِ الہی میں  
 تسبیح کرتا اور کہتا ہی پاک ہی وہ اللہ جس نے اپنی قدرت  
 سے ہر ایک حیوان کا جوڑا بنایا کہ آپس کے ملنے سے توالد  
 و تناسل ہو اور اپنے خالق کی یاد کریں اور سنگخوارہ  
 خشکی کا رہنے والا یہ ہی ہمیشہ جنگل بیابان میں رہتا  
 ہی صبح و شام یہ ورد رکھتا ہی پاک ہی وہ جس نے پیدا  
 کیا آسمان اور زمین کو وہی پیدا کرنے والا افلاک اور  
 بروج اور ستاروں کا کہ یہ سب اُس کے حکم سے پھرتے ہیں  
 پانی کا برسانا ہوا کا چلانا رعد و برق کا ظاہر کرنا اُسی کا  
 کام ہی وہی اُٹھانے والا زمین سے بخارات کا جس کے سبب  
 جہان کا انتظام ہی عجب خالق ہی کہ بعد موت کے  
 اُسٹخوانِ گھنے و بوسیدہ کو زندہ کرتا ہی سبحان اللہ کیسا  
 خالق ہی کہ زبانِ انسان کی اُس کی حمد اور وصف میں  
 قاصر ہی کیا امکان کہ اُس کی کُنہ میں عقل کو رسائی ہو  
 اور ہزار داستان خوش الحان یہ شاخِ درخت پر بیٹھا ہوا  
 ہی چھوٹا سا جسم حرکت میں سبک خوش آواز حمدِ  
 الہی میں اس طرح الحان سی نغمہ سرائی کرنا ہی حمد ہی  
 واسطے اللہ کے کہ صاحبِ قدرت و احسان ہی یکتا ہی کہ  
 کوئی اُس کا ہمتا نہیں بخشش کرنے والا پوشیدہ اور ظاہر



چاہتے ہو تو صلوٰۃ و دُعا میں مشغول ہو شاید اللہ تعالیٰ  
رحم کر کے بلا سے محفوظ رکھے

ابابیل ہوا میں سیر کرنے والی یہ ہے کہ اُنہی میں  
سُبُک پاؤں چھوٹے بازو بڑے بیشتر آدمیوں کے گھروں میں  
رہتی اور وہاں اپنے بچوں کو پرورش کرتی ہے ہمیشہ صبح  
و شام دُعا و استغفار پڑھتی ہے سفر میں بہت دور نکل  
جاتی ہے گرمی کے دنوں میں سرد مکانوں میں اور جاتوں  
میں گرم مکانوں میں سکونت اختیار کرتی ہے ہمیشہ  
تسبیح و دُعا میں یہی ورد رکھتی ہے پاک ہے وہ جس نے  
پیدا کیا دریا اور زمین کو پہاڑوں کا قایم کرنے والا نہروں  
کا جاری کرنے والا موافق قدر کے رزق و موت کا مُقدّر  
کرنے والا کہ اُسے ہرگز تجاوز نہیں ہوتا وہی سفر میں  
مسافروں کا مددگار ہے مالک ہے تمام روئے زمین اور ساری  
مخلوقات کا بعد اس تسبیح و دُعا کے کہتی ہے کہ  
ہر ایک دیار میں ہم گئے سب بندوں کو دیکھا اور اپنے  
وطن میں پہر آئے پاک ہے وہ جس نے نر اور مادہ کو جمع  
کر کے اولاد کی کثرت عطا کی اور زاویہ نیسنی سے نکال کر  
لباس ہستی کا پہنایا حمد ہے واسطے اُس کے کہ پیدا  
کرنے والا تمام بندوں کا اور عطا کرنے والا نعمتوں کا ہے  
اور کلنگ نگہبانی کرنے والا یہ میدان میں کھڑا ہے گردن



مٹی میں دفن ہو گئے اب بھی ہوشیار ہو نہین جانتے ہو کہ  
 اللہ تعالیٰ نے اصحابِ فیل کے ساتھ کیا کیا ابرہہ جو سردار  
 اُس گُروہ کا تھا چاہتا تھا کہ مکہ و غدر سے خانہء خدا کو  
 منہدم کرے بہت سے لوگوں کو ہاتھیوں پر بٹھلا کر متوجہ  
 بیت اللہ ہوا آخر خدا نے اُنکے مکہ و غدر کو باطل کیا  
 گُروہ کے گُروہ طایرون کے اُن پر مُسلط کیے طایرون نے  
 سنگریزے لیکر اسطرح سے سنگ افشانی کی کہ سب  
 کو ہاتھیوں کے سمیت کرم خوردہ پتے کی مانند کر دیا  
 بعد اُسکے کہتی ہی الہی محفوظ رکھ مجھ کو لڑکوں کی حرص  
 اور تمام حیوانوں کی شر سے کوا کاہن یعنی اخبارِ غیب  
 کی ظاہر کرنے والا یہ ہی سیہ فام پرہیزگار ہر ایک چیز  
 کی خبر کہ ہنوز ظاہر نہین ہوئے ہی بیان کرتا ہی ہر وقت  
 یادِ الہی میں مصروف رہتا اور ہمیشہ سیر و سفر میں  
 اوقات بسر کرتا ہی یہ ایک دیار میں جا کر اثارِ قدیم کی  
 خبر لیتا ہی غفلت کی آفتوں سے غافلون کو ڈراتا اور  
 وعظ و نصیحت سے یہ کہتا ہی پرہیزگاری کرو اور خوف  
 کرو اُس روز سے کہ گور میں بوسیدہ ہو جاو گے اعمال کی  
 شامتوں سے پوست کھینچے جاوینگے اب گمراہی سے اس  
 دُنیا کی زندگی کو آخرت پر ترجیح دیتے ہو حکمِ الہی  
 سے بھاگ کر کہین تھکانا اور مُخلصی نہین ہی اگر رہائی



اور منزہ اُٹھاویگا یہ دُنیا آخرت کی کھیتی ہی جو کہ  
 اِسمین نیک عمل کی زراعت کریگا فائدہ اُسکا عاقبت  
 مین پاویگا اگر کوئی عمل بد کریگا گھاس پھوس کی مانند  
 آتشِ دوزخ مین جلیگا یاد کرو اُس دِن کو کہ خدا  
 کافروں کو مومنون سے جدا کرکے جہنم کی آگ مین  
 ڈالےگا اور مومنون کو بہشت مین پہنچاویگا بَلْبَلِ حِکایت  
 کرنے والے یہ شاخِ درخت پر بیٹھی ہوئی ہی چھوٹا سا  
 جِسْم اُڑنے مین جلد رُخسارے سفید داہنے بائیں ہر وقت  
 متوجہ رہتی ہی نہایت فصاحت و خوش الحانی سے نغمہء  
 پروازی کرتی اور باغون مین انسانوں کے ساتھ گرم صحبت  
 رہتی ہی بلکہ اُنکے گھروں مین جاکر ہمکلام ہوتی ہی  
 جسوقت کہ وے یادِ الہی سے غافل ہوکر لہو و لعب مین  
 مشغول ہوتے ہین وعظ و نصیحت سے کہتی ہی سُبْحانَ  
 اللہ کتنے غافل ہو کہ اِس چند روز کی زندگی پر فریفتہ ہوکر  
 حق کی یاد سے غفلت کرتے ہو اُسکے ذکر مین کیوں  
 نہیں مشغول ہوتے یہ نہیں جانتے ہو کہ تم سب مرنے  
 کے واسطے پیدا ہوئے ہو بوسیدہ ہونے کے لئے پرورش ہوئے  
 فنا ہونے کے واسطے جمع ہوئے ہو یہ گھر خراب ہونے کے  
 واسطے بناتے ہو کب تک اِس دُنیا کی نعمت پر فریفتہ  
 ہوکر لہو و لعب مین مصروف رہوگے آخر کل مر جاوگے



کرتا هون مین همیشہ خُدا کِتئین صُبح کے وقت نِداے  
حق کرتا هون کہ سب آدمي سُنین اور نیک نصیحت  
پر عمل کریں

کبوترِ ہدایت کرنے والا یہہ ہی کہ نامہ لیکر دور دور  
شہروں کی سیر کرنا ہی اور کبھی اُترے وقت نہایت  
افسوس سے یہہ کہتا ہی وحشت ہی بھائیوں کی جدائی  
سے اور اشتیاق ہی دوستوں کی مُلاقات کا یا اللہ ہدایت  
کر مجھی وطن کی طرف کہ دوستوں کی مُلاقات سے  
خوشی حاصل ہو اور سُرخاب یہہ ہی جِس طرح کہ خطیب  
منبر پر چڑھتا ہی اسی طرح یہہ بھی دو پہر کے وقت ہوا  
مین بلند ہوکر زراعت کے انباروں پر جا کر انواع و اقسام  
کے نغمے نپت خوش آوازی سے کرتا ہی اور اپنے خطبے  
مین یہہ کہتا ہی کہان ہین وے اربابِ تجارت اور اہل  
زراعت کہ ایک دانہ بونے مین خُدا کی رحمت سے  
بہت سے مُنفعت اٹھاتے تھے ای صاحبو خُدا کے خوف  
سے عبرت کرو موت کو یاد کر کے مرنے کے قبل اُسکے  
عبادت کا حق بجا لاو اور اُسکے بندوں کے ساتھ نیکی اور  
احسان کرو بخل کے باعث یہہ خیال جی مین نہ لاو کہ  
آج ہمارے یہان کوئی فقیر مُحتاج نہ آوے اِس واسطے کہ  
جو آج کے دن نیکی کا درخت بٹھلاویگا کل اُس کا پھل



آنکھیں سُرخ بازو پھیلائے ہوئے دُم اُٹھی ہوئی نہایت غیور  
 اور سخی ہمیشہ تکبیر و تہلیل میں رہتا ہی نماز کے  
 وقت پہچانتا اور ہمسایوں کو یاد دلاتا اور نصیحت کرتا ہی  
 صبح کے وقت اپنی اذان میں یہ کہتا ہی ای ہمسائے کے  
 رہنے والو یاد کرو اللہ کتنی بہت دیر سے سوتے ہو موت  
 اور خرابی کو نہیں یاد کرتے دوزخ کی آگ سے خوف  
 نہیں کرتے بہشت کے مُشتاق نہیں ہوتے اللہ کی نعمتوں  
 کا شکر نہیں کرتے یاد کرو اُس شخص کو کہ سب لذتوں  
 کو نیست و نابود کریگا عاقبت کی راہ کا توشہ تیار کرو  
 اگر چاہتے ہو کہ آتشِ دوزخ سے محفوظ رہو تو عبادت و  
 پرہیزگاری کرو اور تیتّر ندا کرنے والا یہ ٹیلی پر کھڑا ہوا  
 ہی رُخسارے سفید بازو ابلق رکوع اور سجدوں کی کثرت  
 سے خمیدہ قامت ہو رہا ہی نِدا کے وقت غافلون کو یاد  
 دلاتا اور بشارت دیتا ہی بعد اُسکے یہ کہتا ہی شکر کرو  
 اللہ کی نعمتوں کا کہ نعمت زیادہ ہو اور خدا پر بدگمانی  
 نہ کرو اور اکثر مُناجات میں خدا سے یہ دُعا مانگتا ہی  
 یا اللہ پناہ میں رکھ مجھے شکاری جانوروں اور گیدڑوں  
 اور آدمیوں کی بدی سے اور طبیب جو میرے گوشت  
 کھانیکے واسطے مریضوں سے فائدہ بیان کرتے ہیں اسے بھی  
 مجھے محفوظ رکھ کہ اس میں میری زندگی نہیں ہی یاد



داؤد کا یہہ ہی کہ لباس رنگ برنگ کے پہنے ہوئے بیٹھا  
 ہی وقت بولنے کے اسطرح جھکتا ہی کہ گویا رکوع اور سجدہ  
 کرتا ہی نیکی کے واسطے حکم کرتا اور بدی کو منع کرتا ہی  
 اُسی نے سلیمان ابن داؤد کو شہر سبا کی خبر پہنچائی  
 اور یہہ کہا کہ میں نے جو عجایب و غرایب جہان کے  
 دیکھے ہیں وہ آپ نے بھی نہیں دیکھے چنانچہ شہر  
 سبا سے ایک خبر لایا ہوں آپ کے واسطے کہ ہرگز جھوٹہ  
 کا اُس میں دخل نہیں وہاں ایک رنڈی ہی کہ جسکی  
 جاہ و حشم کے بیان میں زبان قاصر ہی سلطنت اُس ملک کی  
 اُسکے اختیار میں ہی اور ایک تخت نہایت بڑا ہی کہ  
 اُسپر بیٹھی ہی غرض تمام جہان کی نعمتیں اُسکے یہاں  
 موجود ہیں کسی چیز کی کمی نہیں مگر وہ اور اُسکے  
 قوم کے لوگ سخت گمراہ ہیں خدا کو نہیں مانتے  
 آفتاب کا سجدہ کرتے ہیں شیطان نے از بسکہ اُن لوگوں  
 کو گمراہ کیا ہی ضلالت کو عین عبادت جانتے ہیں خالق  
 کریم جسنے پیدا کیا زمین و آسمان و عرش اور تمام ظاہر و  
 پوشیدہ سے واقف ہی چھوڑ کر آفتاب کو کہ یہہ بھی اُسکے  
 نور کا ایک ذرہ ہی خدا جانتے ہیں حالانکہ قابل پرستش  
 کے اُس واحد حقیقی کے سوا کوئی نہیں ہی مرع اذان  
 کہنے والا یہہ ہی کہ تاج سر پر رکھے ہوئے دیوار پر کھڑا ہی



مُرغ کے پاس حاکر اجوال ظاہر کیا اُس نے ماجرا حیوانوں  
 کا سنکر حکم کیا کہ سب طایر آنکر حاضر ہوں چنانچہ  
 انواع و اقسام کے طایر جنگلی پہاڑی دریائی نہایت کثرت  
 سے کہ جنکا شمار خدا کے سوا کوئی نہ جانے بموجب حکم  
 کے آکر جمع ہوئے شاہ مُرغ نے اُن سے کہا کہ آدمی  
 دعویٰ کرتے ہیں کہ سب حیوانات ہمارے غلام اور ہم  
 اُنکے مالک ہیں اس واسطے بہت حیوان جنوں کے پادشاہ  
 کے سامنے انسانوں سے مُناظرہ کرتے ہیں بعد اُسکے طاؤس  
 وزیر سے کہا کہ طایرون میں کون گویا و فصیح زیادہ ہے کہ  
 وہاں بھیجنے کے لائق ہو اور انسانوں سے جاکر مُناظرہ کرے  
 طاؤس نے کہا یہاں طایرون کی جماعت حاضر ہے جسکو  
 فرمائے وہاں جاوے شاہ مُرغ نے کہا مجھے سب کا نام  
 بتلا دے کہ میں اُنہیں پہچانوں طاؤس نے کہا ہدھد  
 مُرغ کبوتر تیتھر بلبل کبک سُرخاب ابابیل کوا کلنگ  
 سنگخوارہ گنجشک فاختر قمری مہولا بط بگلہ مرغابی ہزار  
 داستان شتر مُرغ وغیرہ یہ سب حاضر ہیں شاہ مُرغ نے  
 طاؤس سے کہا کہ ایک ایک کو مجھے دکھاوے کہ میں  
 دیکھوں اور ہر ایک کی خصلت و صفت معلوم کروں کہ  
 اس کام کے واسطے کون لائق ہے  
 طاؤس نے کہا ہدھد جاسوس مُصاحب سلیمان ابن



نے کہا یہ کیونکر ہی اُسے بیان کر ریچھ نے کہا اس واسطے کہ جنے کے وقت نہایت شدت و محنت سے آٹھ دس بچے اور کبھی اسے بھی زیادہ جنتی ہی مگر کبھی کسی نے بستی یا جنگل میں کتوں کا بہت سا غول ندیکھا حالانکہ انہیں کوئی ذبح نہیں کرتا اور بکریاں باوجود اسکی کہ تمام سال میں ایک یا دو بچے جنتی ہیں اور ہمیشہ ذبح ہوتی ہیں پھر بھی گلے کے گلے جنگلوں اور بستیوں میں نظر آتی ہیں کہ شمار نہیں ہو سکتا اسکا سبب یہ ہی کہ کتے اور بلی کے بچوں کو کھانے کے باعث بہت سی آفتیں پہنچتی ہیں اور کھانے کے اختلاف کے سبب وہ امراض مختلف کہ کسی درند کو نہیں ہوتے انہیں ہوتے ہیں اور اپنی بدی اور آدمیوں کی ایذا کے باعث زندگی بھی اُنکی اور اُنکی اولاد کی کم ہوتی ہی اس واسطے ذلیل و خراب ہیں بعد اُسکے شیرنے گیدڑ سے کہا کہ تو اب رخصت ہو وہاں جنوں کے پادشاہ کے روبرو جا کر جس بات کے واسطے مقرر ہوا ہی اُسکا سرانجام کر

### فصل ۱۱

فصل دوسوے قاصد کے بیان میں  
دوسوے قاصد نے جس گھڑی طایرون کے پادشاہ شاہ



اور گانوں کے گرد بگرد پہنکوائے بلی اور کُتوں نے جو یہ  
گوشت کی کثرت اور کھانے پینے کی وسعت دیکھی  
اپنے اپنے اپنے جنس کو چھوڑ کر رغبت سے اُنکی بستیوں میں  
آئے اور مُعین و مدد گار ہوئے آج تک اُنسے ملے جلے  
رہتے ہیں

شیر نے جب یہ قصہ سنا نہایت مُتاسف ہوا ریچھ  
نے پادشاہ سے پوچھا کہ بلی اور کُتوں نے جو اپنے اپنے  
جنس سے مُفارقت کی آپ کو اسکا افسوس کیا ہی  
شیر نے کہا مجھے اُنکے جانیکا کچھ افسوس نہیں مگر تاسف  
اس بات کا ہی کہ حکیموں نے کہا ہی پادشاہوں کے واسطے انتظام  
و بندوبست میں اسے زیادہ کوئی فساد و نقصان نہیں ہی  
کہ اُنکی فوج کی مددگار جدا ہو کر دشمن سے جا ملین  
اس واسطے کہ یہ جاکر اُسکو اوقاتِ غفلت اور تمام نیک و  
بد اور سارے بھید سے اطلاع کر دینگے اور ہر ایک امر سے  
اُسے آگاہ کر کے راہین پوشیدہ اور بہت سے مکر بتلا دیوینگے  
یہ سب پادشاہوں کے واسطے اور فوج کے لئے نہایت  
فسادِ عظیم ہی خدا اُن بلی اور کُتوں میں کبھی برکت  
نکرے ریچھ نے کہا جو کچھ پادشاہ نے چاہا خدا نے  
وہی کُتوں کے ساتھ کیا اور پادشاہ کی دُعا قبول کی  
اُنکی نسل سے خیر و برکت اُٹھا کر بکریوں کو دی پادشاہ



کھانے کی ہین سب کھاتے ہین کچھ نہین چھوڑتے طمع و حرص کے باعث ذلیل و خراب ہوتے ہین اگر کسی مرد یا عورت یا لڑکے کے ہاتھ میں روٹی یا کچھ اور کھانیکی چیز دیکھتے ہین طمع سے دم اور سر ہلاتے ہین اگر اُسنے حیا سے ایک آدھ ٹکڑا اُنکے آگے ڈال دیا کس طرح جلد دوڑ کر اُسکو اُٹھا لیتے ہین کہ دوسرا لینے نہ پاوے یہ سب بدیاں انسانوں میں بھی ہین اس موافقت کے باعث کتے اپنے اپنے ابنائے جنس کو چھوڑ اُنسے جا ملے ہین اور درندوں کی گرفتاری کی واسطے اُنکی مدد اور اعانت کرتے ہین

پادشاہ نے پوچھا کہ کتے کس وقت سے انسانوں سے مانوس ہوئے ہین ریچھ نے کہا جس وقت سے بنی قابیل بنی ہابیل پر غالب آئے پادشاہ نے کہا یہ احوال کیونکر ہی اُسے بیان کر ریچھ نے کہا جس گھڑی قابیل نے اپنے بھائی کو جسکا نام ہابیل تھا قتل کیا بنی ہابیل نے بنی قابیل سے قصاص چاہا اور اُنسے لڑائی کی آخر بنی قابیل غالب آئے شکست دیکر تمام مال اُنکا لوٹ لیا اور مواشی بیل اونٹ گدھے خچر سب لوٹ کر بہت مالدار ہو گئے آپس میں دعوتیں کین طرح طرح کے کھانے پکوائے حیوانوں کو ذبح کر کے گلے پائے اُنکے جابجا اپنے ہر ایک شہر



ہوں لیکن وہاں ابنائے جنس میرے بہت دشمن ہیں  
 اسکی کیا تدبیر کروں پادشاہ نے پوچھا وے کون ہیں  
 گیدڑ نے کہا کتے میرے ساتھ نپت دشمنی رکھتے ہیں  
 پادشاہ کو کیا معلوم نہیں ہی کہ وے آدمیوں سے نہایت  
 مانوس و مالوف ہو رہے ہیں درندوں کے پکڑنے کے لئے انکی  
 مدد کرتے ہیں پادشاہ نے کہا اسکا کیا سبب ہی کہ  
 وی انسانوں سے اتنا مربوط ہو کر درندوں پر حملہ کرتے ہیں  
 اپنے ہمجنسوں کو چھوڑ کر غیر جنس کے شریک ہوئے  
 اس بات سے ریچھ کے سوا کوئی واقف نہ تھا اُسنے  
 کہا اسکا سبب میں جانتا ہوں پادشاہ نے کہا بیان کر  
 ریچھ نے کہا کتوں نے طبایع کی موافقت اور اخلاق کی  
 مجانست کے سبب آدمیوں سے ارتباط بہم پہنچایا ہی  
 اسکے سوا بہت سی لذتیں کھانے پینے کی وہاں حاصل  
 ہوتی ہیں اور طبیعتوں میں انکی حرص و بخل اور اخلاق  
 بد مثل آدمیوں کے ہی یہ زیادہ موجب موافقت کا  
 ہی اور درند ان بدیوں سے کنارہ کرتے ہیں سبب اسکا  
 یہ ہی کہ کتے گوشت کھاتے ہیں کچا پکا حلال حرام تر و  
 خشک نمکین بے نمک اچھا بُرا جیسا پاتے ہیں اسکے سوا  
 پھل پھلاری ساگ پات روٹی دال دودھ دھي کھٹا  
 میٹھا گھی تیل شہد حلوا ستو اور جو اقسام آدمیوں کے



اُسے کہہ دیا ہی اتنا ہی کہے جس بات میں بھیجنے والے کی بہتری ہو اُس میں کوشش و جان فشانی کرے اگر طرفِ ثانی کچھ طمع دیوے ایسا نہو کہ اُسکی طرف داری کے واسطے مسلکِ امانت و ہدایت سے متزلزل ہو کر چاہے خیانت و ضلالت میں سر کے بھل گرے دوسرے شہر میں کسی نوع سے اگر فراغت حاصل ہو اُسکے واسطے رہ نجاوے جلد پھرے اور اپنے مالک کو جو کچھ سنا اور دیکھا ہو اُسے آکر اطلاع کرے جیسا کہ حق نصیحت و امانت کا مالک سے چاہئے بجا لاوے کسی خوف کے سبب احکامِ قاصدی میں کوئی دقیقہ فرو گذاشت نہ کرے کیونکہ قاصد پر سب پیغام پہنچانا واجب ہی

بعد اُسکے چیتے سے کہا کہ تیرے نزدیک اس گروہ میں کون ایسا ہی کہ اس امر کی لیاقت رکھتا ہو چیتے نے کہا اس کام کے واسطے سوای گیدڑ کے کوئی بہتر نہیں ہی شیر نے گیدڑ سے کہا چیتے نے جو تیرے واسطے تجویز کیا ہی تو اس میں کیا کہتا ہی گیدڑ نے کہا چیتا سچ کہتا ہی خدا اُسکو جزاے نیک دیوے اور مراد کو پہنچاوے پادشاہ نے کہا کہ تو اگر وہاں جا کر اپنے ابنائے جنس کی طرف سے مُناظرہ کرے جس وقت وہاں سے مُراجعت کریگا سرفراز ہوگا اور انعام پاویگا گیدڑ نے کہا میں پادشاہ کے تابع



فقہا نے یہ طریق جسے اخلاقِ ملکی کہتے ہیں چھوڑ کر  
 خصلتیں شیطانی اختیار کی ہیں شب و روز مکابرے  
 و مجادلے میں اور ایک دوسرے کی غیبت و بدی میں  
 رہتا ہے اسی طرح حاکموں اور پادشاہوں نے بھی طریق  
 عدالت و انصاف سے منحرف ہو کر ظلم و بدعت کی راہ  
 اختیار کی ہے پادشاہ نے کہا تو سچ کہتا ہے مگر چاہئے  
 کہ پادشاہ کا قاصد فاضل و بزرگ ہو حق سے نہ پھرے  
 پس کون ایسا ہے کہ وہاں بھیجا چاہئے کہ قاصد کی  
 سب خصلتیں اُس میں ہووین اس جماعت میں کوئی  
 ایسا نہیں کہ وہاں جانے کے لائق ہو

## فصل ۱۰

### فصل قاصد کے بیان میں

چیتے نے شیر سے پوچھا کہ وے کون سی خصلتیں ہیں  
 کہ قاصد میں چاہئیں انہیں بیان کیجئے پادشاہ نے کہا  
 قاصد چاہئے کہ مردِ عاقل و خوش بیان ہو جس بات  
 کو سنئے فراموش نہ کرے بخوبی یاد رکھے رازِ دل کسی سے  
 نہ کہے امانت و اقرار کا حق جیسا چاہئے بجالاوے زیادہ گو  
 نہو کسی بات میں اپنی طرف سے قضاوی نہ کرے جتنا



اسی میں مصروف رہے اور رعیت کو لازم ہی کہ بہر  
 صورت پادشاہ کی اطاعت و خدمتگاری و جانفشانی میں  
 حاضر رہے اور جو ہنر اور صنعت کہ آپ جانتی ہو پادشاہ  
 کو بتلا دیوے اور عیب و ہنر پر اُسے اطلاع کرے خدمت  
 گذاری کا حق جیسا چاہئے بجا لاوے اور اپنی احتیاج کو  
 پادشاہ سے ظاہر کر کے اُسی مدد اور اعانت چاہے شیر  
 نے کہا تو سچ کہتا ہی اب اس مقدمے میں کیا صلاح  
 دیتا ہی چیتے نے کہا ہمیشہ ستارہ اقبال کا روشن و منور  
 اور پادشاہ سدا منصور و مظفر رہے اگر وہاں قوت و غلبے  
 اور شجاعت و حسد کا کام ہو اُسکے واسطے میں ہوں مجھے  
 آپ رخصت کیجئے کہ وہاں جاکر بخوبی اُسکا سرانجام  
 کروں پادشاہ نے کہا ان کاموں میں وہاں کوئی بھی نہیں  
 ہی یہ سب خصلتیں آدمیوں کے پادشاہوں اور امیروں  
 کی فوج کے واسطے چاہئے ان امور کے لائق وہی ہیں  
 اس واسطے کہ اگرچہ ظاہر میں صورت و شکل اُنکی مانند  
 فرشتوں کے ہی مگر سیرتیں اُنکی مثل سباع و بہائم کے  
 ہیں لیکن جو کہ علما و فقہا اور صاحب تمیز ہیں اخلاق  
 و اوصاف اُنکے مانند فرشتوں کے ہیں وہاں بھیجنے کے  
 واسطے کون ایسا ہی کہ جاکر حیوانوں کی طرف سے مناظرہ  
 کرے چیتے نے کہا سچ ہی لیکن اب آدمیوں کے علما و



تھا اُنسے بیان کیا اور فرمایا کہ تم میں کون ایسا ہے کہ  
 وہاں جا کر حیوانوں کا شریک ہووے جسوقت وہاں جاوے  
 اور دلیل و حجت سے غالب آوے اسوقت جو کچھ مجھ  
 سے طلب کریگا میں اُسے دونگا اور بزرگی بخشونگا سب  
 درند یہہ سنکر ایک گھڑی اس فکر میں متامل ہوئے کہ  
 اس کام کے لائق کوئی ہے یا نہیں چیتا جو وزیر تھا اُسنے  
 شیر سے عرض کیا کہ تو ہمارا پادشاہ و سردار ہے اور ہم  
 تیرے تابع و رعیت ہیں پادشاہ کو چاہئے کہ ہر ایک  
 امر میں بصلاح و تدبیر اور دانشمندی سے مشورہ کرکے  
 حکم کرے اور رعیت کو چاہئے کہ پادشاہ کا حکم گوش  
 دل سے سنے اور ہر ایک بات میں اُسکی اطاعت کرے  
 اسواسطے کہ پادشاہ بمنزلہ سر کے اور رعیت بجای اعضا کے  
 ہے جب کہ پادشاہ و رعیت اپنے اپنے طور طریق پر  
 رہیں سب امور درست اور ملک میں بندوبست رہتا  
 ہے پادشاہ نے چیتے سے پوچھا وے کون سی خصلتیں  
 ہیں کہ پادشاہ و رعیت پر واجب ہیں انہیں بیان کر  
 چیتے نے کہا پادشاہ کو چاہئے کہ عادل و شجاع و  
 دانشمند ہو ہر ایک امر میں تامل کرے رعیت پر اسطرح  
 مہربانی و شفقت کرے جسطرح اولاد پر ماباپ شفقت  
 و مہربانی کرتے ہیں جس میں صلاح و فلاح رعایا کی ہو



قاصد نے کہا بعض اُن خصلتوں سے بھی فخر کرتے ساتھ  
 اسکے بہت سے عمل اور صنعتیں اور حیلہ و مکر ڈھال  
 تلوار برچھی نیزہ پیش قبض چھری تیر کمان اور بہت  
 سے ہتھیار بنا جانتے ہیں درندوں کے چنگل اور دانتوں  
 کے واسطے بدن کو زرہ بکتر چلتہ نمد خود سے چھپاتے ہیں  
 کہ اُنکے دانت اور چنگل ہرگز بدن میں اثر نہ کریں درندوں  
 وحشیوں کے پکڑنے کے لئے بہت سے مکر و حیلے کرتے ہیں  
 جال اور پھندے بناتے ہیں خندقین اور کوئے اور غار کھود کر  
 منہ اُنکے مٹی اور گھاس سے الگ بند کرتے ہیں جسوقت  
 حیوان نادانستہ اُنمیں جا کر گرتے ہیں پھر وہاں سے  
 نکلنا محال ہوتا لیکن جنوں کے پادشاہ کے سامنے ان  
 خصلتوں کا کچھ ذکر نہیں ہی وہاں فصاحت بیان اور  
 جودت زبان غلبہ عقل و تمیز ان سب چیزوں کے واسطے  
 دلیلیں اور حجتیں بیان ہوتی ہیں

جسوقت پادشاہ نے قاصد کی زبانی سنا ایک گھڑی  
 متفکر ہو کر حکم کیا کہ ہاں سب درند ہماری فوج کے  
 آوین بموجب حکم کے قسم قسم کے درندے شیر  
 بھیڑیے طرح طرح کے بندر نیولے غرض کہ انواع و اقسام کے  
 جانور گوشت کھانے والے اور چنگل مارنے ہارے خدمت  
 میں حاضر ہوئے پادشاہ نے جو کچھ قاصد کی زبانی سنا



## انتخابِ اخوان الصفا

### فصل ۹

#### فصل پہلے قاصد کے احوال میں

پہلے قاصد فی جس گھڑی درندوں کے پادشاہ ابولحارث  
یعنے شیر کے پاس جاکر کہا کہ آدمیوں اور حیوانوں میں  
جنوں کے پادشاہ کے سامنے منظرہ ہو رہا ہے حیوانوں نے  
قاصدوں کو سب حیوانات کی طرف روانہ کیا ہے کہ آکر  
انکی مدد کریں مجھکو بھی آپ کی خدمت میں بھیجا ہے  
ایک سردار اپنی فوج سے میرے ساتھ کر دیجئے کہ وہاں  
چلکر اپنے ابناء جنس کا شریک ہووے جسوقت اُسکی  
نوبت آوے انسانوں سے منظرہ کرے پادشاہ نے قاصد  
سے پوچھا کہ انسان حیوانوں سے کیا دعویٰ کرتے ہیں  
اُسنے کہا کہ وہ کہتے ہیں کہ سب حیوان ہمارے غلام  
اور ہم اُنکے مالک ہیں شیر نے پوچھا کہ انسان کس  
چیز سے فخر کرتے ہیں اگر زور قوت شجاعت دلیری  
حملہ کرنا کودنا پھاندنا چنگل مارنا لڑنا بھڑنا انمیں کسی چیز  
سے فخر کرتے ہوں میں ابھی اپنی فوج کو روانہ کروں کہ وہاں  
جاکر ایک حملے میں اُنہیں متفرق اور پراگندہ کر دیوے



بسم الله الرحمن الرحيم  
الحمد لله الذي هدانا لهذا  
ما كنا لنهتدي لولا أن هدانا الله  
والحمد لله رب العالمين

الحمد لله رب العالمين  
والصلاة والسلام على  
سيدنا محمد وآله الطيبين  
الطاهرين



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ڪها ڪه جهان پناه خواه ماريءَ خواه چھوڙي غلام ڪي جي  
 مين يه بات آمي ڪه جهان ننانو ڪهتر ڪوڏه ڪه هونگه  
 وهان ايل ڪهتر پاني ڪا ڪيا معلوم هوگا يه بات سب ڪي زباني  
 سڪر بادشاهه نه پيربل سه ڪها جو ڪانون سنڌ تهه سو آنڪهون  
 ڏيڪها ڪه سو سيانه ايل مت



دل مین ٿهرا ٿا سُنڪر شاهَ نِ ڪها ڪه ٻيہي بات ميرِ ٻيہي  
 جِمين آءِ ٻيہي ٻيرِبل ٻولا ڪه ٻيرِ مُرشدِ ٻيہي ٻيہي بات ٻيہي  
 جو سو سِيانِ اِيڪ مت شاهَ نِ ڪها ڪه ٻيہي مثل ٻيہي تو  
 مشهور ٻيہي جو سرِسرِ عقلِ گرُگرُ ٻڌيا ٻيرِبل نِ عرض  
 ڪي ڪه جهانِ پناهَ مزاجِ مینِ آوِ تو اسِ بات ڪو آزما  
 لڳي فرمايا ٻيہي اچا اٿي بات ڪه سُنٽي ٻيہي ٻيرِبل نِ  
 شهرِ مینِ سِ سو عقلمندُ ٻلا ٻيہي آوِ ٻيہي رات ڪه  
 وقت بادشاهَ ڪه حضورِ اُنھين اِيڪ خالي حوضِ بتاڪر ڪها  
 حضورِ ڪا حڪم ٻيہي ڪه اسي وقت هر اِيڪ آدمي اِيڪ اِيڪ  
 گھڙا دُودَ ڪا ٻيرِڪر اسِ حوضِ مینِ لا ڏالِ

حُڪمِ بادشاهي ڪو سُنٽي ٻيہي هر اِيڪ نِ اڀرِ جي مینِ  
 ٻيہي بات سمجھي ڪه جهانِ ننانوِ گھڙي دُودَ ڪه هونگي  
 تھان ميرا اِيڪ گھڙا پاني ڪا ڪيا معلومِ هوگا پاني ٻيہي لا ڏالا  
 ٻيرِبل نِ شاهَ ڪو ڏکھيا شاهَ نِ اُن سب سِ ڪها تُم نِ  
 ڪيا سمجھي ميرِ حُڪم ڪو نماڻا سچ ڪهو نرين تو بي طرح  
 پيش آوَنگا وِن مینِ سِ هر ڪسي نِ هاڻيہ ٻانڌو ٻانڌو ڪر



دیا اس نے اُسے ڏنڌوت کرکے پوڇها ناتھ جي آتے هو  
 کهان سے اور جائوگے کهان جواب دیا بابا هنڱلاج جوالا  
 مڪهي هر دوار گرچھيتر کرکے تو آتا هون اور کاشي هو گنگا  
 گوداوري کا ميلا کر سیت بندہ راميشور کو جا ونگا بنیے نے  
 کہا مہاراج ایک بات پوڇھون جو خفا نہو بولا بابا ایک  
 نہین دو کہا مہاراج ہم گرہستی هین جو دیس دیس پھرين  
 تو کچھ دوش نہین آپ فقیر هو بهتک بهتک کیون بهم  
 گنواتے هو ایک تھور بیٹھ کر کس لیے اپنے بهگوان کا دھیان  
 نہین کرتے کہا بابا تونے یہہ کہاوت نہین سنی  
 بہتا پانی نرملا بندھا گندھيلا هوے  
 سادھو جن رمنا بهلا داگ نہ لاگے کوئی

ایک دن اکبر بادشاہ نے بیربل سے کوئی بات کہے اُسکا  
 جواب پوڇها بیربل نے وہ جواب دیا کہ جو بادشاہ کے



## نقلیات

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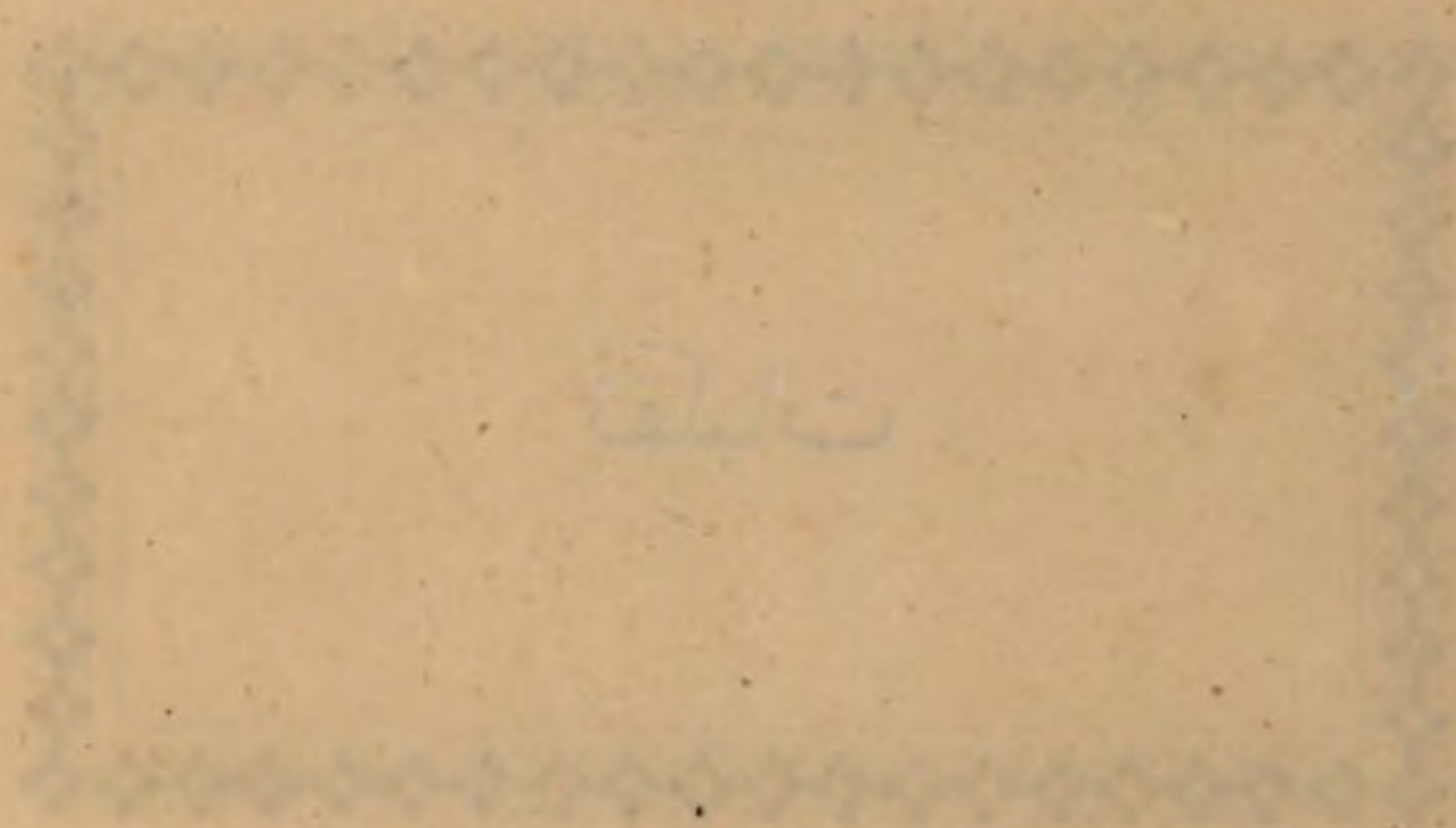
ایک وزیر کا بیٹا نادان و کُند ذہن تھا وزیر نے ایک دانا  
کے پاس اُسے بھیجا اور کہا کہ اس لڑکے کو تربیت کر  
شاید کہ عقلمند ہو جاوے چنانچہ دانا نے اُس کی تعلیم  
میں بہت سی کوشش کی پر کچھ فائدہ نہوا پس لاچار  
ہو کر لڑکے کو اُس کے باپ کے پاس پھیر بھیجا اور کہا کہ  
تیرا بیٹا عاقل نہیں ہوا اور مجھے دیوانہ کیا

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کوئی بنیان یٹوھی بات بھول کے ایک بن میں جا  
نکلا وسے وہاں اور تو کوئی نہ نظر آیا پر ایک جوگی دکھائی







نَقْلِيَات



















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